THE

NEW-JERUSALEM MAGAZINE.

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NEW-JERUSALEM MAGAZINE.

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JUNE, 1889.

THE LORD COMING WITH CLOUDS.*

BEHOLD He cometh with clouds, and every eye shall see Him; and they also that pierced Him, and all the tribes of the earth shall wail because of Him. (REV. i. 7.)

"Behold He cometh with clouds." That this is not to be literally understood is very evident. It cannot mean that the second coming of the Lord is an appearing in glory in the clouds; because this would be a kind of manifestation entirely contrary to His nature. We can learn of the kind of manifestation that is in agreement with His nature in the prophecy of Isaiah:

Behold My servant whom I uphold; Mine elect in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles; He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged till He have set judgment in the earth: and the isles shall wait for His law. (ISA. xlii. 1–4.)

Here is brought to view the Divine gentleness, which characterizes everything that the Lord does. Man's freedom and rationality are always inviolable to the Lord. We see how this was at His first coming. There was nothing about

* A discourse delivered before the Massachusetts Association, April 4, 1889.

it that interfered in the least with these Divinely-given characteristics of man. There was nothing to prevent men's thinking and willing in regard to Him just as they pleased. All this would be entirely set aside if the Lord should appear in glory in the literal clouds. This would entirely subvert men's willing and thinking as they pleased; and so the bruised reed would be broken and the dimly burning flax would be quenched. So, also, the quality of patience that never fails nor is discouraged until judgment is established in the earth, and which is an eternal Divine quality, would be set aside.

But if such a coming in the clouds is not to take place, then what is the coming in the clouds to be? For it is most certainly true that coming in the clouds takes place. We are told in the first chapter of the Acts of the Apostles that the Lord was seen during the period of forty days after His passion, and that in His manifestations He spake to the disciples of the things of the kingdom of God. After relating some of the things of which He had spoken, the account proceeds:

> And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold two men stood by them in white apparel; who also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven? (Acts i. 9–11.)

The various particulars here mentioned show that what is said is not to be literally understood. He who was seen was the same one who, when the disciples were sitting together with closed doors, came and stood in the midst of them. That they saw him taken up shows that they were using their spiritual instead of their natural senses. This, also, is why two men, who were evidently angels, in white apparel could be seen by them. These circumstances show that what was seen as taking place was in the spiritual and not in the natural world, and is, consequently, to be understood spiritually and

not naturally. Then His being taken up to heaven is evidently not to be regarded as a literal fact; for heaven is not above the earth and beyond the literal clouds. So it is a reasonable inference from this that the cloud which received the Lord out of the sight of the apostles was not a literal cloud; and as the two in white apparel assured them that the same Jesus which was taken up from them into heaven would so come in like manner as they had seen Him go up into heaven — come in a cloud as they had seen Him go up in a cloud — the cloud in which He would come would be a spiritual one and not a natural one. We shall see what the spiritual clouds are if we think what heaven is to which the apostles saw the Lord ascend.

Heaven is not above the literal clouds; it is not anywhere in what we call natural space. It is the Lord's habitation, which is spiritual and not natural, and the clouds above which He is are something spiritual between us and Him. They are said, in the prophecy of NAHUM i. 3, to be the dust of Jehovah's feet. The dust of His feet is what is lowest of Him and has the most remote connection with him. The natural clouds are objects on high, but within our sight. So the spiritual clouds, which are the dust of Jehovah's feet, are something of the Lord that is within our sight. Now, if we consider what that is that is connected with the Lord, and though remote from Him, in our sight, we shall see what the dust of His feet, the spiritual clouds, are.

What, now, is this? It is the Word of the Lord as we have it in our hands. This Word, in its inmost, is God; but as we have it, though connected with Him, being down with us, it is in a sense remote from Him — the dust of His feet. Now, as by the clouds is meant the Word in the letter — the Word as it is with us — the expression "Behold He cometh with clouds" means that He will come in the letter of the Bible. He went up in a cloud, He will come in a cloud.

Let us first consider what we are to understand by His going up in a cloud. As by a cloud is meant the Word of the Lord as it comes to us, the Word in the letter, to go up to heaven in a cloud is to ascend above the letter, and indeed

up to the very inmost of the Word which is God — the very Divine Truth and Goodness. But the Lord's thus ascending did not involve leaving the cloud, the dust of His feet. He had so fulfilled the Word in the letter, where alone the Divine Truth is in its fulness, its sanctity, and its power, that all that was in the cloud was eternally living, so far as He was concerned, by His eternal, Divine presence in it. It was by fulfilling the Word entirely in the letter that this result took place. Before He went up to heaven in a cloud, He was not as to His assumed humanity above the cloud, but in it and fulfilling the Divine truth as it is embodied there. What He was doing before His crucifixion was fulfilling what is written — what is in the letter, what is contained in Moses, in the prophets, and in the Psalms. He had, indeed, when employed about this work, a knowledge of the internal senses of the Word and of genuinely true doctrine, but it was not these that He was doing. What He was doing was not the spiritual sense of the Bible, nor abstract, true doctrine; it was the law and the prophets, the Word in the letter, as to every jot and tittle of them, that He was embodying in His life. The light of the internal senses and the doctrine of genuine truth embraced in the letter, clear and bright, too, as this was to Him in His preëminent state of illustration, gave indispensable aid in learning the real truth of life embodied in the letter. But this truth of the letter, rightly understood, is what He was doing; and in doing this, and only in doing this, He was fulfilling all that is contained in the Word up to the Highest. It may aid our appreciation of the Lord's fulfilling the Bible in its letter, to bring more distinctly to view this fact: that though many things, as expressed in the letter, are not genuine truths in form, and if confirmed as there expressed would not be true, yet the genuine, Divine truth is contained in the letter and is deducible from it by one who is in genuine illustration. In this the Lord was most fully, and from it He was able to see the real, Divine truth contained in every word of the letter; and this is what He fulfilled. This is what He was doing when He fulfilled the Word.

One or two illustrations showing this from the letter itself will be referred to. When the Lord was twelve years old, He was found in the temple, sitting in the midst of the doctors, that is, the learned Jews, whose business it was to study the Word in the letter. Evidently what engaged their attention was what engaged His attention. He was hearing them and asking them questions. Their astonishment at His understanding and answers shows that what He said related entirely to the subject of their thought — the letter of Scripture. Then again, that the Word in the letter is what guided and governed His life, that it was the letter from which He acted and by which He accomplished His Divine purposes, we see in His temptations in the wilderness. How did He meet the temptation when the devil said to Him when He hungered, "If Thou be the Son of God command that these stones be made bread?" What did He do? He simply appealed to the Word in the letter, "It is written [that is, the Word in the letter teaches] man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (MATT. iv. 3, 4.) So in the other two assaults of the devil, the Lord does nothing but appeal to the Word in the letter. In both cases He meets and overcomes the tempter by giving what is written — the declaration of the letter of the Word, where alone, as the doctrine teaches, "The Word is in its fulness, in it sanctity, and in its power." (S. S. chap. iv., title.)

We see the same if we look at the Psalms, all that is written in which the Lord fulfilled. Much is said in them of the law of the Lord; and by the law is meant what is given and contained in the letter. In some of the Psalms, particularly in the longest one of them all, indeed the longest chapter in the Bible, the law, in the form of law, testimonies, precepts, or some other form, comes in in nearly every verse. But the law is the Old Testament in the letter. In PSALM xix. we read:

The law of Jehovah is perfect, converting the soul; the testimony of Jehovah is sure, making wise the simple; the statutes of Jehovah are right, rejoicing the heart; the commandment of

Jehovah is pure, enlightening the eyes; the fear of Jehovah is clean, enduring forever; the judgments of Jehovah are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. By them is Thy servant warned, and in keeping of them is great reward. (Ver. 8–11.)

Here what is meant by the law, the testimony, the statutes, the commandments, the judgments is what the Lord in His state of illustration saw, believed, loved with such intensity of affection, in the letter of the Word of the Old Testament. It was this state in which the Lord was when fulfilling what is written in the Psalms. In another Psalm (cxix.) He says:

O how I love Thy law, it is my meditation all the day. Thou hast made me wiser than mine enemies, through Thy commandments, for they are ever with me; I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts. (Ver. 97–100.)

This shows that into His love and keeping of the letter of the law, the precepts of the Word, as He was able to understand them, he was wonderfully illuminated in Divine things. What is to be especially borne in mind is that in all this the Lord was in the cloud, the dust of Jehovah's feet; that before the cloud received Him out of the sight of the apostles, He had been fulfilling the law, the prophets, and the Psalms in their letter when seen from true doctrine as the Lord saw it. Before the cloud received Him out of their sight, He had seen there and fulfilled all Divine truth in its ultimate or lowest form, where alone it is in its fulness. And the two men in shining garments said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven"; and what can this mean but that He will come in men in the same manner in which He came Himself. By fulfilling the Word in the letter, He was taken up into heaven; so by fulfilling it in the letter, we are to be taken up into heaven.

In fulfilling the Word, He did it in the only possible way,

and He did not fulfil it on His own account, but on ours. He did it to enable us to do it. He teaches us that He sanctified Himself, that we might be sanctified and also that He sends us as He came: "As Thou hast sent Me into the world, so have I also sent them into the world." (JOHN xvii. 18.)

At His first coming, that is, in the church He established at His first coming, He could not accomplish in fulness in men, that coming in the clouds, which He had accomplished in Himself. He could not to the First Christian Church come in the clouds with power and great glory. The state of mankind at that time was such that there must needs be several centuries of preparation, before He could thus come; before obstacles in the way could be removed, and men be brought into a state to form their lives by genuine Divine truth seen in the letter of the Bible. When men should have been brought into a state to see and receive genuine Divine truth in the letter — truth that is in harmony with the interior senses — and in connection, to form their lives by it, then the second coming of the Lord, in power and great glory, could take place. Our text relates prophetically to the period when the obstacles are on the eve of being removed, that is, when a judgment is to be performed in the spiritual world, and when the second coming in the clouds is to take place. In connection with this judgment other necessary provisions for the second coming are made. Divine truth as contained in the letter is to be seen and done. The law of the Lord which is perfect is here to be seen and received. But in the letter to a great extent, truths are not nakedly expressed. The genuine truth here has its basis, but it is in many parts so clothed with appearances which are not in form genuine truths, that men must have the guide of genuinely true doctrine in order to see the truth in the letter. This is *in* the letter, and must of necessity be drawn from it; but it can be rightly drawn from it, only by one who has his mind illustrated for the purpose. The Lord provided one to do this indispensable work; and by his means the doctrine of genuine truth was drawn from the letter, and confirmed by it. By the aid of this doctrine, men, so far as they are prepared, can

see truth plainly expressed in the letter, and also truths clothed with appearances, which are not genuine truths. Besides this it was provided that through the same medium, knowledge of the spiritual sense, which is unclouded truth, should be given. This, however, not to teach doctrine, for this is to be drawn only from the letter. Its use is to illustrate and confirm what is seen from the letter.

The Lord comes in the clouds, by enabling men whom He can prepare, to see His Divine truth in the letter of the Bible. And when men do see in the letter the genuine Divine truth, which is always truth of life, and form their life by it, the Lord really comes to them and in them; and He comes in power and great glory, because, in this state, the very Divine Itself can be with them and in them according to the Lord's words: "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him and make our abode with him." (JOHN xiv. 23.) Thus we see what the coming of the Lord in the clouds, what His second coming, is; and that it is taking place in power and glory, by our seeing and receiving the genuine Divine truth in the letter of the Bible.

The doctrine declares:

It may be imagined that the doctrine of genuine truth might be collected by means of the spiritual sense of the Word, which is learned through a knowledge of correspondences: but doctrine is not attainable by means of that sense, but only capable of receiving illustration and confirmation from it. (S. S. 56.)

The power and great glory to us are only in the sign of the Son of Man in the clouds.

It follows in our text: "And every eye shall see Him." As the coming of the Lord in the clouds is a manifestation of the Divine truth, which is essentially Himself, in the letter of the Word, it follows that it is not the material eye that is to see Him, but the spiritual eye, the eye of the mind, the understanding. By every eye that shall see Him, is of course meant every eye that is truly an eye, every unperverted eye, every eye that is single. The Lord teaches that there is an

eye that is single, and an eye which is evil (MATT. vi. 22, 23). The single eye is the eye that is truly open, and prepared to receive the truth in a worthy manner; in short is ready to see it as the Lord saw it in the cloud, and give it measurably the place which the Lord gave it. He was in such a state as to say, "My doctrine is not Mine, but His that sent Me," and it was in the spirit of this acknowledgment that the Lord was. Then in accord with this state of His, He says to us: "If any man *will do His will*, he shall know of the doctrine." (JOHN vii. 17.)

Thus the eyes that see Him in the clouds, that is, that see the Divine truth in the letter of Scripture, are the eyes of those who desire to know the Lord's will that they may do it. They who are in this state, aided at least by the doctrine of truth in the Divine mercy provided when they reverently study the Bible in the letter, see genuine Divine truth, the Lord in the clouds; and as they form their life in the world by it, they are sent into the world as our Lord came; and His sanctification of Himself is made effective of its object, in their sanctification by the truth.

And we are not to suppose that they alone who have the doctrine of genuine truth, and have the spiritual sense, have the single eye that sees the Lord in the clouds. All who have it in their hearts to do the Lord's will, aided spiritually no doubt by those who have the true doctrine and the spiritual sense, are endowed with at least a capacity of discerning in the cloud of the letter, the dust of the Lord's feet, something of regenerating, saving truth. From this we understand who they are that with a single eye see the Lord coming in the clouds.

"They who pierced Him," are also said to see Him.

They who pierced Him do not, however, see Him with a single but with an evil eye. They are persons whose doctrine is their own, and not His that sent them; whose dominant desire is not to do the Lord's will, but their own, and who by perversion of the letter of Scripture have deduced what is false from it and confirmed it with themselves. To make such a use of the letter of the Bible, thus to pervert

it, is to pierce the Lord. It is to do to Him in spirit what answers to piercing His body with a spear.

This is so, because He is essentially the truth of the letter of Scripture; and for this reason to pervert that to teaching falsity, is to destroy to them who do it, and to all who are led by them, His life.

But even they who pierce Him see Him. They do not, however, as was said, see Him with a single but with an evil eye. They do not love and acknowledge Him and so permit Him to save them. They are averse to and turn away from Him and from those who see Him with a single eye.

"And all the tribes of the earth shall wail because of Him."

The twelve tribes of the children of Israel are much spoken of in the Scriptures, and they have an important representation. That they have such a representative character appears quite distinctly in this, that, in connection with the judgment described in the Book of Revelation, it is said that one hundred and forty-four thousand of the tribes of the children of Israel were sealed. And by their being sealed, is meant that they were saved at the judgment. But the saved are those who truly constitute the Lord's Church. And hence it follows that the tribes of Israel represent this church. Hence it follows that the mourning of the tribes of the earth, represents the grief of those who are of the church at the sad state of things that exists and is seen to exist by those who receive the Lord as He comes in the clouds. There are at first but few who see and acknowledge. As at His first coming He is, to a great extent, despised and rejected of men. Those whose eyes are single and who see Him with joy inexpressible, coming in the clouds, feel that they have found a treasure they will sell all they have to buy. But when they go to their neighbor with the message, expecting what they have received to be as gladly welcomed by others as it is by themselves, they are met with chilling disappointment. Such sad experience of those who see the Lord coming in the clouds illustrates to us what is meant by the mourning of the tribes of the earth. But we must understand by the tribes that mourn, not merely those who on earth see the Lord coming in the

clouds, but all those in the Lord's kingdom in the other world, who comprehend the sadness of the condition, much more fully than we do.

But in bringing to view this sad condition of the church, we must not forget that it is connected with the beginning of the culmination of the most glorious period of the Lord's kingdom, the period in which He is to come in men as He came in Himself at His first advent. Then in the letter of the Word, where it is in its fulness, its sanctity, and its power, He saw all Divine truth and goodness and embodied it in the world even to the glorification of His body, His flesh, and His bones. Now has commenced the period in which He is to do what measurably answers to this in men. He is, by degrees, as they are prepared to receive and embody it in life, to show them, where alone it can be truly effective, the genuine Divine truth, not in the spiritual sense, not in abstract doctrine, but in the letter of the Bible. The fact known to us that this coming is now taking place, that it is the culmination of the Lord's work on earth, is the work that embraces the very fulness of the Divine love to men, that the dispensation is always to continue, is to be superseded by no other order, because it embraces all possible good to men — this is encouraging in the highest degree. As men advance in their capacity of seeing the Divine truth in the letter and becoming subject to its saving power, "Glory to God in the highest, peace on earth and good will towards men" (Luke ii. 14) will advance in an equal degree. "The tabernacle of God will be with men, and He will dwell with them" (Rev. xxi. iii.) just to the extent that His advent in them can take place.

Abington, Mass. Joseph Pettee.

The Church is the ideal of humanity. It represents what God intended man to be, what man is in God's sight as beheld in Christ by him; and the minister of the Church speaks as the representative of that ideal of humanity. — *F. W. Robertson.*

ART FROM THE NEW-CHURCH POINT OF VIEW.

II.

So far the facts adduced go to prove that art in general is the embodiment of a man's conceptions of things in forms outside of him, and that the faculty of perception and selection together with the power of representing or imaging forth constitutes the artist, and we may conclude that this power of bringing forth images of things stored in the memory has given rise to the use of the words inspiration and creation in connection with art in its various forms.

These popular expressions tend to prove that art has generally been considered to exist on a higher plane of the mind than the natural, its origin being very often considered to be a divine afflatus inspired into the highest region of the mind; but a little consideration will show us that most art is merely natural and in fact sensual; for in the first place the human mind can originate nothing, it can only combine, adapt, or enlarge things seen or described, by means of the imagination; as for instance, an artist who had never seen Niagara or any large waterfall might produce an imposing picture by enlarging the overflowing wheel rut at the side of a country lane on a rainy day, until the small fall of a few inches became hundreds of feet, the pebbles and muddy banks rocks and huge cliffs, and the straggling grass lofty pines and cypresses, while the floating straws and little sticks became huge logs and tree trunks whirling down to the ocean; but, if he had never seen moving and falling water, or studied rocks and trees, it would be impossible for him to produce them. In this case the laws governing the motion and falling of water would be studied on the spot, the trees and general structure of rocks drawn from the memory, and adapted to the composition into which might enter, unconsciously to the artist, hints and disposition of lines previously seen in pictures or read of in poems; but, in spite of the very common, almost universal belief, there would be no intuitive truth, for intuitive truth, the New Church teaches, does not exist with man.

So to the natural sensual also belong merely decorative art and ornament, and to the natural affections of the scientific and external rational planes belong all representations of natural objects, still life, landscape, and those costume and furniture pictures which depend almost entirely on a truthful rendering of form, colour, and texture, and tell no story or lesson of any great interest to humanity, but still constitute the great bulk of our exhibitions of today, and provoke the admiration of the great multitude of art critics and patrons, as may be evident from the praise and very high prices given for the smaller works of Meissonier, very few of whose pictures convey any sentiment to the mind other than that of admiration of the wonderful dexterity of the painter.

Above these come the ordinary pictures of *genre*, giving scenes of civil life, generally of unimportant facts, but occasionally reaching up to the moral plane, all still within the limits of the natural mind. Where, however, the mind of the artist is actuated by the spiritual love of the neighbour in his love of use, that is, in his pictures, he appeals to the same affection in the mind of the spectator; and here it should be remembered that there are civil and moral natural men as well as civil and moral spiritual men, as we read in D. P. 322:

> These laws [the commandments] are observed by the civil and moral man in order that he may be, or seem to be, a good citizen; but if he does not consider these laws as divine, he is only a civil and moral natural man; if he considers them as divine he is a civil and moral spiritual man. . . . The natural man, however civilly and morally he may act, is called dead, but the spiritual man is called alive.

This difference in the minds of artists, showing itself through their work, is the real reason why art is commonly termed emotional rather that intellectual, which means in the light of the new teaching that it is an effort on the part of the ruling love of the artist through his subordinate affection to appeal to and reach the affection of his fellow man by means of the corresponding truths which he selects; and this we may perhaps best understand by examples. We have stated that, in pictures such as Meissonier's "Man at Arms," "Hal-

berdier, the guard," and others which represent merely models dressed in old clothes or armor, the wonderful dexterity and minute finish almost entirely account for our admiration; now we may consider some examples which will show us how affections good and bad are appealed to. Look first at the pictures of peasants carousing by Teniers, Ostade, or Brauwer. What is the motive in one of Teniers pictures of a jealous wife or a village kermess? does not the corporeal sensual affection here make its appeal to a similar affection in the mind of others? Then turn to the paintings of peasant life by the French Millet; does not here the love of the neighbor make its appeal to us? Here is no covert sneer at virtue, but an appeal for pity, for help, and we see the patient dignity of labor more truly than before.

It is well, however, to remember that the spectator sees in a work of art only that which he has eyes to see; or, rather, that which he has affection for and desires to see, for we read that man's intellect is capable of being elevated into the light of heaven, but only stays in that light to which the love of his will corresponds, so that the merely sensual man will not perceive any moral lesson intended by the artist more than a color-blind person will see the harmonious arrangement of tints. At the same time to most men, whose minds are not opened above the natural degree, art in some form represents the highest ideal of which he is capable; therefore is music so commonly called the Divine art, and so often is the expression used "heavenly music"; and after a concert "I felt for a time as if I was in heaven"; and this is the ground of Carlyle's remark, that the artist, the poet, and the literary man were the only priests, meaning that they were the exponents of the highest forms of truth to him attainable.

Art then forms a kind of heaven to the natural man, and its use is to lull to sleep his corporeal sensual with its lusts, and bring him into states where his higher emotions being awakened, into the good of his natural rational some degree of spiritual truth may be inseminated; for it is between the good of the natural degree and truth of the spiritual that conjunction takes place (A. C. 3952). This has been the

great use performed by art throughout the ages of the world up to this age, and it is still performing it to those who have no spiritual light. To see this we have only to consider the state of religion in the ages past. Taking the Catholic Church of the middle ages, how much did the people in general know beyond what they learnt by means of art? Eliminate the grand cathedral architecture, the pictures and statues of the Saviour, the virgin, and the saints, and the musical rhythm of the Gregorian chants and how much is left? What ideas of God had they or of heaven that they had not formed from their art?

In this view how much greater as men are Raphael and Michael Angelo than all the popes that ever lived. Who can count up the influence of their works which still exist, having served the purpose of calming the sordid passions, laying to sleep the sensual lusts, and elevating the minds of so many generations? And this seems to be equally true of the Latin, the Greek, and the Egyptian forms of religion. All that is left of them is their art, and from it we learn how much it had to do with the lives of the people. Nor in this connection must the histrionic art be forgotten, to which belonged the stately processions and pageants which formed so important a part of the worship of these peoples, as it does yet among those whose so-called worship is still chiefly external; in fact, if art be taken away, little is left of these older forms of religion, whose histories seem to be so much alike in the gradual obscuring of the common perception of good with which they commenced by hereditary evils, until they sank into the lowest plane of sensualism.

The use that art has performed to the forms of religion in the past then can be plainly seen, but the use it is to perform to the religion of the future is more difficult to predict. As the human mind becomes more and more elevated by living the life of heaven on earth, and internal worship becomes more and more of the life of men, possibly external worship will become simpler as it will be seen more clearly that God dwelleth not in temples made with hands; and it may perhaps be with the people at large as it is with individuals, for

we read that internal men think lightly of external things, and external men think lightly of internal things. There will also perchance be, as in fact there seems to be already, an effort to ultimate correspondences into forms in New-Church worship, as in the colors of the minister's vestments, and so forth; but, when the wiser afterthought comes that heaven can only be ultimated on earth by shunning evils as sins, and that the natural can only correspond to the spiritual through the will, and not through the intellect alone, such conscious attempts will be given up, and the external worship will truly correspond because unconsciously. Possibly, then, the house of worship will be lighted by one window from above, and from the receptacle for the Word as from the central object of worship will spring the main arches of the roof. These are but guesses. In all probability the societies of the church will differ, not only as the "Arcana" says as to truths of faith, but as to ultimates of worship, and there will be ritualists and non-ritualists, decorated churches and plain ones, all, however, teaching charity as the main constituent of religion; and here, if space permitted, it would be interesting to trace the connection between the teaching of charity and art in the religion of the past, especially in the first Christian Church, and to show how the religion of faith alone is death to art in all its forms; for the history of Protestantism is the history of the decline, nay the destruction, of religious art, from the destruction of stained glass and statues by the soldiers of Cromwell to the silencing of music by the Covenanters, and even to the forbidding of fire to warm the building by the Puritans of New England. It may also be noted that the decline of Calvinistic theology is marked by the revival of religious art, notably among the so-called non-conformists; but also in the Episcopal Church, it may be seen that, only of late years has the bitterness of controversy been softened, and at the same time the building of cathedrals revived.

But the field of art will be in the homes of the people and in the places of public resort. The movement which seems to be spreading among the wealthy owners and purchasers of works of art to present them to public institutions where all

can see them is a sign of progress towards a common interest in the good of all the community. "To soften the manners and elevate man above the beasts" will still be the use of art, and by means of influencing the affections to impart good as such, apart from the teaching of truth; for the tendency of the natural mind, which does not come in contact with some form of art, is to become like a mental machine. "My mind," says Charles Darwin, in the passage to which we have before alluded, "seems to have become a mere machine for the grinding out of laws from collections of fact." After years of deductions from carefully compiled statistics, years of intellectual study only, he lost all interest in art, in music, and says he could no longer read Shakespeare.

Art, then, far from being done with and obliterated by the coming of the New Dispensation will flourish more and more with higher aims and a purer purpose. It will draw men more and more together, and, as it forms now, in the form of music, the stage, the art exhibition, and the park — the common meeting ground for all sorts and conditions of men, men of all creeds and forms of religion — so it will continue and increase with a wider reach and a nobler purpose to serve in developing in men the charity that appertains to civil, social, and moral life.

Toronto, Canada. T. Mower Martin.

Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sins. — *Horace Bushnell.*

He that beholds all from on high
Knows better what to do than I.
I 'm not mine own; should I repine
If He dispose of what 's not mine?

— *Henry More.*

THE LORD OUR MEDIATOR.

THERE is but one God. That there is a God is borne in upon our minds by many things. We are taught in "True Christian Religion" that there is a general influx from heaven which gives to all those who are in good of life an intuitive perception that there is a God and that He is one. "That this influx is into men's souls, is because the soul is the inmost and highest part of man, and the influx from God enters into that and descends thence into those things which are below and vivifies them according to perception." (T. C. R. 8.) This is proof by internal perception, but there is also external proof. Everything in the universe viewed thoughtfully is a proof that there is a God and that He is one. The mere fact that there are finite things predicates the existence of a first great cause upon which everything depends — the one infinite God.

But in order that we may have any clear perception of God, or come into conjunction with Him, it is necessary that there should be a revelation from Him to us. If we attempt to worship an unknown and unknowable God, our thoughts will become dispersed and dissipated in trying to do so, for there is nothing to hold them to a definite object. By means of a revelation, the Bible, we are able to approach God and receive influx from Him, and thus can be changed from merely natural men and women to spiritual men and women. It is this change which is especially desired, and it is to effect this that a revelation was given to us. We are created receptacles of heavenly life, but we are not heavenly men by creation but natural men, and are to become heavenly men by receiving an influx of heavenly life into our hearts, into our affections, from the one God. In order that we may receive this influx we must approach Him, and we can only do this through such revelations of Himself as He may make to us.

It is true, nature is a revelation of God and from God, but the minds of men became too gross and external to

understand the message given through nature, and therefore the Creator gave a more direct revelation of Himself in the Word of God, given to us through the instrumentality of prophets and inspired men. The Word of God, we believe, is the very presence of the Lord with us. In its lowest external form it is written according to the language and imagery of this world, but within the outer letter is a higher, Divine thought. Yes, it is more than a Divine thought, it is the Divine Presence; so that when we read the Word of God in a reverential spirit, we are thereby brought into direct relations with the Creator, for His presence is within His Word. The Bible acts as a bond of conjunction between us and God.

But men, because of the wickedness of their hearts, perverted the letter of the Word of God and made it of none effect through their many traditions, which they considered of the same importance, or even of more importance, than the Scriptures. Our Lord severely rebuked the Jews because of having done this. He said, "Thus have ye made the commandments of God of none effect by your traditions." (MATT. xv. 6.) As this bond of mediation and conjunction was, at least for the time being, made of none effect, in order that the human race might not spiritually perish, a still greater revelation was made to men — the Word was made flesh. Thus a new channel of mediation and conjunction between man and God was opened. It is to this subject of the mediatorship of the Lord Jesus Christ that we would direct thought.

There is but one God, and He is but one in person; but in God there are two distinct elements, His love and thought, sometimes called good and truth. In everything there are two things, substance and form, and we only know the substance of a thing by means of its form. The form brings the substance to light — in fact there cannot be substance without form nor form without substance. Wherever we have the one we have the other. Now, in God we are taught that His substance is love — "God is love" — and His form truth; and that therefore in Him His truth is the form of His love. The form of anything is that which manifests it; therefore

God's form, which is truth, manifests His substance, which is love, and brings it forth. We teach that the very essential being of God is His love — infinite love — and that by which His love has form and acts is truth. This manifesting principle in God is not called truth, as a general thing, in the Bible — although our Lord said, "I am the Truth" (JOHN xiv. 6) — but the "Word" (or *Logos*): "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh and dwelt among us." (JOHN i. 1–3, 14.) We see here that it was the Truth, the *Logos*, by which Divine Love created the universe.

Now it was that element in God which we call the Divine Truth, or the Son, which manifested itself in the Incarnation, and thus brought to light the Divine Love, the Father. We read in "True Christian Religion":

> Jehovah God is love itself and wisdom itself, or He is good itself and truth itself; and He, as to Divine Truth, which is the Word, and which was God with God, descended and assumed the Human, to the end that He might reduce to order all things which were in heaven, and all things which were in hell, and all things which were in the church; since, at that time, the power of hell prevailed over the power of heaven and upon the earth, the power of evil over the power of good, and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His Human, which was Divine Truth, and thus He redeemed angels and men; and afterwards He united in His Human Divine Truth with Divine Good, or Divine Wisdom with Divine Love, and thus together with and in the glorified Human returned into His Divine in which He was from eternity. These things are meant by this passage in John: "The Word was with God, and the Word was God: and the Word became flesh" (i. 1, 14); and in the same, "I came forth from the Father, and have come into the world: again I leave the world and go to the Father" (xvi. 28). (T. C. R. 3.)

If we in the New Church are asked as to whether the Son of God has always existed, we reply that we do not teach that

there are three persons in God, but we teach that there is only one person in God; but that we do teach that that element in God which is called the Son in some places in the Bible, and the Word in other places, and which we call the Divine Truth, has always existed; for as is said in the first verse of the Gospel of John, "the Word was with God, and the Word was God." This same Word or Divine Truth, which was with God and was God, and by whom all things were made, and who in the fulness of time was made flesh, caused the Word of God, the Bible, to come into existence, and thus manifested forth the love of God; for it is the mission of truth to manifest forth love and to lead to love, and so to conjoin us to the love of God. Now, that element in God which we call love is called in the Bible the Father; it is not a separate person from the Son but an inner principle. It is love which sends forth, and it is truth which is sent forth. Truth receives from love and mediates it to the world. In God the Divine Truth is the Son, and the Divine Love the Father. It is the Father which sends forth the Son, and it is the Son which manifests the Father. The Son receives the Divine things of infinite love from the Father and mediates them to men. "All things that I have heard of my Father I have made known unto you" (JOHN xv. 15); "The living Father hath sent Me, and I live by the Father" (*ib.* vi. 57); "The Father himself which hath sent Me hath borne witness of Me" (*ib.* v. 37.)

But how did the love of God send forth the truth of God to men? How did the Incarnation take place? This is the great mystery of all mysteries. There is but one God and He is but one person, and it was this one God who was manifested to us in the Incarnation, yet our Lord lived a life of his own apparently distinct from God, praying to the Father above the same as we do, and looking to Him for Divine strength to enable Him to resist and overcome the powers of evil which were in constant combat against Him. We do not even profess to be able to explain this mystery, but there are some things we can understand about it. We know that our

Lord took His earthly body from His mother, and we read in "True Christian Religion":

Wherefore as to the human He was an infant as an infant, a boy as a boy, etc., with this difference only, that He accomplished that progression sooner, more fully, and more perfectly than others. That He advanced thus progressively according to order, is evident from these words in Luke: "And the child Jesus grew, and waxed strong in spirit, and increased in wisdom and stature and in favor with God and man" (ii. 40, 52). That He did so sooner, more fully, and more perfectly than others, is manifest from those things which are said of Him in the same evangelist; as that when He was "a boy of twelve years, He sat in the temple in the midst of the doctors, and taught; and that all who heard Him were astonished at his understanding and answers" (ii. 46, 47). (T. C. R. 89.)

We know that our Lord gradually put off all that was finite from Himself and brought forth the infinite, and thus showed forth the Father: "No man knoweth . . . who the Father is but the Son, and He to whom the Son will reveal Him." (LUKE x. 22.) "Philip saith unto Him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father and the Father in Me? the words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me He doeth the works. Believe Me that I am in the Father, and the Father in Me." (JOHN xiv. 8–11.) "All things that I have heard of My Father I have made known unto you" (*ib.* xv. 15). Love is greater than truth, the Father is greater than the Son; therefore our Lord said in another place, "The Father is greater than I" (*ib.* xiv. 28); and again, "My Father, which gave them me, is greater than all" (*ib.* x. 29). And yet the truth is one with love — "I and the Father are one" (*ib.* x. 30). Every truth cometh forth from love and returneth to love — "I came forth from the Father, and am come into the world: again I leave the world and go to the Father" (*ib.* xvi. 28).

While the Lord was the Word made flesh, and thus was God manifested to us, yet He in a sense was distinct from God. In the 26th verse of the 5th chapter of John we read: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." There is a very deep mystery in this passage of Scripture. To many it may seem as though it taught that our Lord was a distinct person from God, and yet we know that afterwards He said, "He that seeth Me seeth Him that sent Me" (John xii. 45); and, "He that seeth Me hath seen the Father" (*ib.* xiv. 9). Probably we can understand this better if we remember that the Lord was constantly putting off the finite human and bringing forth the Divine Human. Our Lord could not give the Holy Spirit, the Divine Life, from the Father except as He advanced in His glorification. In John vii. 39 we read, "The Holy Spirit was not yet given because that Jesus was not yet glorified." It was not until just before the close of His earthly life that our Lord said, "I and My Father are one" (*ib.* x. 30). In the Creator the living, active principle is the infinite love; and Divine Truth has its life from the love, yet the truth seems to act of itself. The Lord Jesus Christ is one with the Father, and yet as the Mediator He receives the Divine Spirit from the Father and mediates it to us, and in so doing seems to have a distinct life from the Father. To at all comprehend this truth taxes the human intellect to the utmost. Professor Smyth, the President of Andover Theological School, and the leader of the "new departure" in the Congregational Church, gives a very suggestive thought in his book "Progressive Orthodoxy," when he says that at the head of creation "stands the man Christ Jesus, forever receiving the revelations of infinite wisdom and love, forever dispensing them to the universe" (p. 24). The thought is still more strongly expressed in "True Christian Religion," 153, where we read:

That God the Father does not operate those virtues [that is, the sending the Holy Spirit] out of Himself through the Son, but that the Son operates them out of Himself from the Father, is evident from these words: "No man hath seen the Father at any time;

the Only-begotten Son, who is in the bosom of the Father, He hath manifested Him" (JOHN i. 18); and in another place, "Ye have not heard the voice of the Father at any time, nor seen His shape" (v. 37). From these, therefore, it follows that God the Father operates in the Son and into the Son, but not through the Son, but that the Lord operates out of Himself from His Father; for He says, "All things of the Father are mine" (*ib.* xvi. 15); "That the Father hath given all things into the hand of the Son" (*ib.* iii. 35); and also that "As the Father hath life in Himself, so He hath given to the Son to have life in Himself" (*ib.* v. 26); and also, "The words that I speak are spirit and life" (*ib.* vi. 63). The reason why the Lord says that "the Spirit of Truth proceeds from the Father" (*ib.* xv. 26), is because it does proceed from God the Father into the Son, and out of the Son from the Father; wherefore also He says, "At that day ye shall know that the Father is in me, and I in the Father, and ye in Me, and I in you" (*ib.* xiv. 11, 20). From these plain declarations of the Lord, an error in the Christian world is manifest; which is, that God the Father sends the Holy Spirit to man; and the error of the Greek Church, that God the Father sends the Holy Spirit immediately. That the Lord sends the Holy Spirit out of Himself from God the Father, and not the reverse — this is from heaven.

Think as clearly and deeply as we can, there is still necessarily a great deal of mystery in this sublime subject; yet notwithstanding this, it is quite evident that the Divine Human of God, which was brought forth by the Incarnation, mediates the Divine life to us.

The Incarnation of God did not really change the Creator, for He is infinite — the same yesterday, to-day, and forever; but it was the making bare of His arm, the showing forth of Divine Truth and the bringing forth of Divine Love. Thus in Isaiah is the following prophecy, evidently referring to our Lord: "Jehovah hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God" (lii. 10). It was not an actual change in God, but by means of the Incarnation Jehovah brought His Divine Humanity down to us, so that we are able to come into closer relations to Him. The Son always existed with the Father, the truth with the love, and the Son and the

Father from eternity were one person, but by the Incarnation the Son becomes a mediator to us from the Father — the truth of God finds a way to us and opens up a channel through which the love of God can reach us. The Divine Human mediates the Holy Spirit to us, for It receives from the Father and gives to us: "Jesus saith unto Him I am the way, the truth, and the life: no man cometh to the Father but by Me. If ye had known Me ye would have known My Father also; and from henceforth ye know Him and have seen Him." (JOHN xiv. 6, 7.)

In "Divine Providence" we read:

It should be well known that a man in doing the work of repentance ought to look up to the Lord alone. If he looks up to God the Father only, he cannot be purified; nor if to the Father for the sake of the Son; nor if to the Son as a man only; for there is one God, and the Lord is He; for His Divine and human essence constitute one person. (D. P. 122.)

In the "Arcana Coelestia" we read:

The angels in the heavens know and acknowledge no other Divine than the Divine Human of the Lord, for of this they can think, and this they can love; but of the Divine which is called the Father they cannot think, thus neither love it, since it is incomprehensible, according to the Lord's words: "Ye have neither heard His voice at any time, nor seen His shape" (JOHN v. 37). What cannot be seen and cannot be heard cannot enter into any idea of thought nor into any affection of love. What is presented as an object to be comprehended by faith and love must be in a state of accommodation. That the incomprehensible Divine, which is called the Father, is together worshipped when the Lord as to the Divine Human is worshipped, is also manifest from the words of the Lord Himself where He says that He is the way, and that no one cometh to the Father but by Him. (A. C. 10,267.)

In coming to God let us then approach Him through His glorified humanity, and think of Him as He manifested Himself on earth, remembering that there is but one God, Jehovah Jesus, in whom is the Father, Son, and Holy Spirit.

Chicago, Ill. HENRY H. GRANT.

GENUINE FAITH.

The Christian Church, which was established by the Lord at His first advent, at its beginning had a true faith. In the course of time that church was consummated, and as a result there were left in the world various states of belief that are not faith, but which still retain the name of faith, even as a mansion might retain its name from an occupant after he had left it.

There is a form of belief current that the doctrine of this or that church is true because the church teaches it; yet the belief is unaccompanied by any understanding as to how it is true. Such a belief is a blind faith, because it is a belief in a teaching without seeing the truth of it. (D. F. 1.)

A belief founded simply upon the authority of others, and not manifesting its teachings to the understanding, is called a historical faith. (A. E. 232.)

These forms of faith are dangerous because they disqualify one from discerning what is true, prepare him for receiving the false, and finally lead to that disastrous tenet that man is saved by faith alone.

Consider the effect of faith alone: Not believing in a change of heart by a life of charity to his fellowmen, one passes his life here and enters the hereafter hopeful of heaven. What shall his experience be when he hears there those words, "Inasmuch as ye did it not to one of the least of these my brethren ye did it not to me." Therein is written the judgment "Depart from me." Man may expect salvation by a mere belief, and thereby rest satisfied in neglecting good works, but his expectation must perish when he hears in the other life that "A tree is judged by its fruits." His opportunities are then forever past in the faithfulness of his life on earth, and he must abide the results of his choice.

Such are the snares spread by faith alone. So insidious is the sphere of this faith, proceeding from the dragonic spirits of the other world, that each must be alert lest it find a rest-

ing-place in his own soul and beguile him as it has thousands before him, so that at last when he has entered into judgment in the light of heaven he may learn that the truths of his claimed faith were never written in his heart.

But let us consider what genuine faith is. Faith relates to doctrine, charity to life. The error that there is danger of making is in letting the mind rest upon doctrinal truths and valuing them as something in themselves. Faith, before it is united with charity is a mere cognition of truth — simply a knowledge that a thing is so. Therefore it is stated that "The cognitions of what is true and good are not the cognition of faith before a man is in charity, but they are a store out of which the faith of charity can be formed." (D. F. 33).

Cognitions of truth precede faith, and "are like the store of a granary that does not nourish a man unless, with a desire for food, he takes out the corn." (D. F. 31.)

That we may not mistake mere belief to be faith, we are cautioned in the following words:

> To some persons the cognitions of truth and of good which precede faith appear to be of faith, but yet they are not. Their thinking and saying that they believe does not prove that they do so; neither are such cognitions the cognitions of faith, for the reason that they belong to the mere thought that the case is so, and do not belong to the internal recognition of truths as truths: and a faith that they are truths with no knowledge of their being so is a kind of persuasion remote from internal recognition. (D. F. 31.)

But

> To love truth from heavenly love, and to will and to do it from interior affection, is faith. (H. H. 482.)

From the foregoing it may be seen that genuine faith is inseparably connected with love.

For faith to be a reality must be in the life manifesting itself in the qualities of our delights. In recognition of this fact it is stated that "Perception or thought concerning the quality of love and charity is what is called faith." (A. C. 2231.) Now, to understand the full import of this, let us

see what is meant by perception. "It is a certain internal sensation communicated by the Lord alone as a means of discovering the true and the good." (A. C. 104.) Therefore a genuine, living faith in man distinguishes the evil and the false from the good and the true by the very quality of interior sensation. Having within things good and true, like things affect one as harmonious with them, but unlike things as discordant. In such a state, truth is perceived like gentle pulsations of sonorous bodies affecting the ear and disposing their harmony in the body as the sweetness of melody. Faith has then become genuine and living, and furnishes a test of the affections or thought. "He that followeth Me shall not walk in darkness but shall have the light of life."

Genuine faith is a growth. A man that is "converted" in a moment has no more faith than before conversion. He may have at the instant perceived some truth, but, as before said, perceptions of truth merely do not constitute faith. When the truth which he perceives becomes a fact in his life he may properly be said to have faith.

One may believe that the Lord is the God of the Universe, yet if he has not obeyed the laws of God his seeming belief is mere persuasion that the fact is so, and is not in his life as a principle and essential of it; therefore he has no genuine faith, for a genuine faith is a living faith, and a living faith is truth lived. Those who believe from miracles alone have not faith, for their belief has nothing rational or spiritual in it. It is a compulsory faith, being simply a forced belief that the fact is so. If the Lord should at this day perform miracles to cause men to obey His law, they would obey from fear or force, and not from love, rationality, or faith. A man, having lived an evil life, is suddenly brought face to face with death; he repents and says that he believes. Such a belief is not faith, neither does it avail; for faith is a growth and must have time to grow. Faith comes by the purification of life from self love, and involves a complete and settled change in character. The change is made by living according to the truth and by learning to love it, which can be done only while man has the ability to act or to perform some use.

The first essential of a genuine faith is a devout affection for the truth as distinguished from an affection for any doctrine or science that will serve a worldly purpose.

The next essential is the cognition or knowledge of truth, which is the stock out of which a genuine faith grows.

Truths being known, the next essential is their adoption as the guide and rule of life, until the life of truth is fixed in the soul; then by faith man may distinguish and relish the joys of heaven. This state is that fourth day, the day of the two great luminaries created and set in the interiors of the man — the sun, or love, to rule the day, and the moon, or faith, to rule the night, and the stars also, which are the perceptions of spiritual truths. In that state these Divine luminaries, set in the firmament of the mind, shed down their life and light upon the mental earth to quicken it and to impart heavenly joys of love and wisdom. Man then begins to know from the heart the richness and fulness of those words of the Lord to us: "He that followeth Me shall not walk in darkness, but shall have the light of life."

Faith grows by obedience to the truth. In the first stage of regeneration, man obeys the truth by self-compulsion. During this period the Lord removes the love of evil, and then man comes out from the state of self-compulsion into the liberties of an unbounded and unrestrained love. He comes out from the state of self-compulsion, because a love for the truth is thereby implanted by the Lord. Thus we see that when he comes out from the state of self-compulsion he is also released from servitude, for the bonds by which it held dominion over him are broken by the truth.

A life in obedience to the truth at first appears compulsory, because man loves his evils more than the good of truth. By nature man loves himself supremely, but truth requires that he love his neighbor as himself; by nature he loves his friends, but truth requires that he love his enemies; by nature he does good to them that do good to him, but truth requires that he do good to them that despitefully use him; by nature he blesses those that bless and praise him, but truth requires that he bless those that curse him. Truth

requires that he remove from himself feelings of vindictiveness, pride, revenge, self-esteem, and all the self-loves, and that when he receives evil treatment from others he return the opposed heavenly virtue. Thus he comes into a life of charity and of living faith that bear within perceptions of heavenly love, from which is "the light of life."

In a summary: Faith is not a belief on authority; it is not persuasion by a miracle; it is not an assent in fear; it is not a mere knowledge of truth, or a perception that a thing is so. But genuine, living, and saving faith, is the interior perception of truth from its quality by influx from the Lord:

> The progress of faith with those who are created anew is as follows: At first they have no life, for it is only in the good and the true that there is life, and none in the evil and the false; afterwards they receive life from the Lord by faith — first by faith of the memory, which is scientific faith; next by faith in the understanding, which is intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. (A. C. 30.)

The first essential of such a faith is a humble affection for the truth; second, a perception or knowledge of truth; third, obedience to the truth; then next may come a state of love of truth wherein is the liberty to range the scale of heavenly joys. The end of faith is to open the heart to a more interior reception of love from the Lord, and thus bring the more interior blessings of heaven to man.

Man is led more interiorly into the good of life by an ever-deepening perception of the quality of truth, which being perceived as good, the truth thereof becomes organically fixed as a basis of new perceptions. Thus man, like the angels, may come continually nearer the Lord into that faith which is "the light of life."

Let us consider how the Lord is present by faith. In the spiritual world the thought of one produces his presence. In thinking of a person, his appearance and quality are presented to the mind. If the spiritual body were not bound down in the material body, there would be a real, bodily, and visible presence of the person thought of. Now, God is a Spirit;

the real man is a spirit; therefore as God is thought of He is present to the spirit. If we would present to the mind an absent friend, we must think of the person and the qualities of life and character manifested in that person. It would not be he if we endeavored to conceive of him under another personage or other qualities than his own. So of the Divine Being, Who is the Lord Jesus Christ, God manifest in the flesh, Whose essentials are Divine love and wisdom. Hence if we would have the Lord present, we must conceive of Him as God manifested in the flesh, in Whom is Divine love and wisdom and their attributes. There must be faith in the visible God in Whom are the invisible, incomprehensible essentials of Divine life. God presents Himself through a true conception of Him. Truth is the form in which He works. He no more than another can be present under a false conception. God cannot be present through faith in the golden calf of the Israelites, nor in the twelve Gods of the Greeks, nor in the three gods of modern theology, for He is none of these. "Thou shalt not make unto thee any graven image." "Hear, O Israel, the Lord our God is one Lord." Neither can He present Himself in the idea of a God apart from the Lord Jesus Christ, for He is the Lord Jesus Christ in Whom dwelleth the Godhead bodily in a Divine Natural Man.

God being a spirit, faith causes Him to be present in man according to the nature of the perception of Him; therefore it is essential that He be worshipped in "spirit and in truth." As God is a spirit, and as His presence is a spiritual presence, He can be present only with that love, wisdom, and power, which are conceded to Him.

God manifests Himself by manifesting the essentials of His being, which are love and wisdom. He manifests His wisdom by the truth which man will receive, and His love by the good which man will receive. He manifests His presence in the conjunction of goodness and truth, or charity and faith in man. "He that hath My commandments and keepeth them, he it is that loveth Me; and He that loveth Me shall be loved of My Father, and I will love him and will

manifest Myself to Him . . . and We will come unto him and make Our abode with him." (JOHN xiv. 21–23.)

In such a conjunction of act and love is genuine faith. By such a relation of act and love man becomes a living form — living from the interior reception of love and wisdom from the Lord, which fills the soul with inward peace and blessedness. Obedience to the laws of God leads into this state of new life — into a life which warms the acts of duty with the affections of heavenly love, and sheds its light over the pathway to our Father's house. "He that followeth Me shall not walk in darkness, but shall have the light of life."

Chicago, Ill. GEORGE H. DOLE.

CRISIS AND CONFLICT.

LOUD the cries of competition
Clash like cymbals through the land;
And with endless repetition
Break the Master's great command.

Love is not for one another;
But — in strife for place or creed —
Man defies, defames his brother,
Or uproots him like a weed.

Who believes coöperation
Offers fairer chance and grace
For the progress of a nation,
For the lifting of the race?

Why aloft the people's banner,
As the flag on land and sea,
But to indicate the manner
Of the conflict sure to be?

Heart to heart will be the struggle;
Social bulwarks overthrown;
Till the neighbor finds the neighbor
In the good now scarcely known.

Down must fall the pride of country,
Down the barriers of sect,
Till the empires and the churches
Hail a better architect.

I can see, through clouds, the sunshine
Of a brighter, happier day,
When the law will be the gospel,
And belief recover sway:

Yes, a childlike, glad believing,
Rational and full of light,
When old dogmas will go — grieving,
As the shadows of the night.

But, before that consummation,
What may happen we must bide,—
Suffering or degradation,—
Pity turns its eyes aside.

Many a hope must fail and tremble,
Much the world has trusted in,
While the opposing ranks assemble
This dread warfare to begin.

Never can there be a fusion
Of the right and wrong again;
For there is but one conclusion,
And the truth speaks not in vain.

Towering wrong must now surrender;
Right must take a loftier view;
Love and Truth — the world's Defender —
Will at length make all things new.

This you think a dream, coeval
With milleniums, when will cease
Rolling wardrums and upheaval;
Yet — what promise! and what peace!

Canton, Mass. ROBERT P. ROGERS.

"THE WAY."

EVERY New-Churchman thanks God that there begins to be a class of books, such as "Mechanics and Faith," "Natural Law in the Spiritual Word," and "Life's Problems," which show progress in spiritual thought, the opening to a degree of the spiritual mind of man, and the presence of the Spirit of Truth guiding towards all truth.

It is with great pleasure that another book of this sort has been read. It is called "The Way: the Nature and Means of Revelation,"* a title which may be supposed to mean a treatise on Inspiration. This it is in general, but it goes over all the ground of religious faith, shedding upon every point light which will be new to most of its readers.

The author, Mr. John F. Weir, is Dean of the department of Fine Arts in Yale University. He writes as a Christian rather than as a theologian; but his right to speak no one will question. His object he thus describes:

> The study of the Bible in the light of modern research has yielded results of great value; among other things it has led to a more discriminating criticism of the text of Scripture, and to a clearer understanding of its literary history. The modern critic has learned to approach his subject with directness, in the interest of truth, and a closer scrutiny of historic remains is gradually freeing the mind from some beliefs which had become almost a superstition. Nevertheless there are certain tendencies in the prevalent methods of investigation which, when applied to biblical criticism and Scriptural exegesis, need a corrective. Recent naturalistic methods, having in some degree assumed the character of a reaction against the extreme supernaturalism of older estimates of the Bible, tend to subordinate Revelation to the historic elements of Scripture. Many things contribute to the belief that a new era of enlightenment concerning Revelation is dawning in the human consciousness. Where the ground is prepared, the tutelage of external authority is fast yielding to an inward, spiritual apprehension of the truths of Revelation.

* Boston: Houghton, Mifflin, & Co. 1889. pp. 430. $1.75.

We must note Professor Weir's views one at a time, but let it first be noticed that he has a clear perception of the internal meaning of Scripture. A series of quotations will show this at a glance:

Allegory and parable are popular forms of expression by which the truths of Revelation are tempered, as it were, to the natural understanding in the earlier stages of man's enlightenment. Under the figure of familiar things, moral and spiritual truths, which constitute the Word of God, lie hid.

There is both a natural and a spiritual sense in Revelation. The truths contained in the allegory of Genesis are, as spiritual truths, above time and space; they are eternal.

He who does not read between the lines is but a sterile seeker after light.

To discern the voice of prophecy in the Psalms, it is essential that they be spiritually discerned.

The mystical symbolism of Revelation is too manifest to be denied.

The plagues of Egypt are representative signs of the means whereby the carnal task-master is driven to release the angel in man, to "let my son go that he may serve me." Spiritually discerned, the signs are representative of ills in the life of man.

Figurative symbols are employed throughout the Jewish ritual as types of "better things to come." Only a childish mind would now construe them literally.

Through a clearer knowledge of the meaning of the symbols of Revelation, than that which generally prevails, a deeper consciousness will be awakened in man concerning the nature and mission of the Messiah.

The names of living persons are sometimes employed as the symbols of Divine truth.

What befell the Israelites as a people is, in general, representative of the experience of the earthly life.

It is the spiritually deaf, blind, and dead that the Saviour makes whole.

The terms eating and drinking, as employed in Revelation, have their spiritual significance.

All things which befell Jesus are susceptible of both a natural and a spiritual interpretation.

From these extracts, which are only a part of those which might be given to the same effect, it will be seen that this author has found means to discern in many portions of Scripture their heavenly contents, and so to distinguish between the Word and other books. And he has made this distinction so plain in many cases that one who is willing to believe the fact must admit it. If many treat these explanations as weak mysticism or "private interpretation," some will not fail to see that our Lord Himself so interpreted prophecy. Out of fifty or more interpretations made by Professor Weir, we have noticed but one which is wholly wrong, and that is when he says that the seven days of Genesis have the same meaning as the messages to the seven churches in the Apocalypse. In general he has verified his own saying that "by passing from the outward or literal sense to the inward, spiritual intention, from the form to the substance, the riches of Revelation are increased a hundred fold."

When he says, "With Abraham the sacred record assumes an historic basis," when he says that "creation is now actually transpiring in the souls of men," when he says that the earth, the firmament, etc., are "symbols of spiritual things," we suspect that we are reading the "Arcana" in an eloquent paraphrase; but, while we cannot doubt that the author is acquainted with that work, we have a feeling that he knows its contents in some diluted form. Yet how clearly he sees the meaning of the Exodus, "marking the passage of the soul from a state of nature to a state of grace," "which may be regarded as one vast representative symbol of the moral redemption of the soul"; and how wisely he says, "Signs are not merely miraculous tokens; primarily they are the symbols of moral and spiritual truths."

The true view of death is fully given, because the relation of the two worlds is clearly seen:

> At dissolution the terrestrial body falls away from the celestial body, and reveals a corresponding organism invisible to the physical eye.
>
> Man rises in the next stage of life with the same propensities that were dominant in this world.

The unseen world, into which man is ushered by death, is a real and substantial world, wherein the soul is environed with familiar objects.

The natural and spiritual personalities in the creature are designated man and angel; in the natural world the soul is manifested as man, and in the spiritual world it is manifested as angel or spirit.

It would not be possible, in this light as to the true intent of Scripture, to hold a false idea of the redemption, and we find at every point but one that Professor Weir is right in speaking of the purpose and mode of the Incarnation, of the work of our Lord on earth, and of His glorification. This subject is deeply entered into, and it is shown that there are three manifestations of God: first by His angel, as to the Jews, then by the nature born of woman, and finally by the Spirit when the glorification of our Lord was complete. The meaning of our Lord's temptations is clearly seen, as witness the sentence: "Gradually the will of Jesus, as the Son of Man, became so identified with the Father's will, as Son of God, that eventually perfect at-one-ment was consummated, and He declared 'I and the Father are one.'" The single point in which true doctrine here is not stated, though of course it is understood that all is elementary rather than thorough, is in regard to the second coming of the Lord. Here the author finds only a spiritual meaning in prophecy, if we understand him, and merely understands the advent of the Lord to the soul. Of the historical coming, as the Word of God, Professor Weir's book, containing truths not brought to light in Scripture till Swedenborg, is good evidence.

There is a clear perception of the condition from which the Lord rescued men —

deprived of the exercise of free-will by an arbitrary possession, and even obsession, of the bodily organs. . . . Jesus drove out these usurping spirits, restoring the demoniacs to their self-possession. These expressions of Scripture are not figurative, personifying diseases, they are plain statements of facts. A wise spirit respects the freedom of the man with whom it may be associated. Angels of light are messengers of encouragement and comfort.

It will interest our readers to note some special phrases which appear here, and which they are familiar with: "World of spirits," "things heard and seen," "proprium," "profane the truth," "proceeding or operation," are met with as terms useful to the author.

Thus we have noted the most striking evidences of new light in "The Way." We give the headings of chapters to show the extent to which the new truth has been applied: "The Beginning and the Ending," "The Seers and Prophets," "The Old Testament in the Light of the New," "The Son of Man," "The Risen Christ," "The Holy Ghost," "Manifestations of the Holy Ghost," "The Spirit of Truth."

In closing we make a few quotations without comment:

One thing alone is holy — offences against which cannot be forgiven — and that is the Spirit. It cannot be sinned against except it be known, and when known and rejected there remains no further means of salvation.

The manifestion of Moses and Elias, as aiding and advising Jesus, is a representative revelation of the order of that unseen ministry of spirits which is ceaselessly active in unison with the human mind.

Nature and spirit stand forever related as form and substance.

Christ came, not as a sacrifice for sin, but as the living exponent of God's will, manifesting His love and light to man.

If the story of Joseph be regarded as a symbol of Divine truth, he who was let down into the pit, and was raised to the right hand of temporal power in Egypt, imaged the Christ.

Spiritual truth is not attainable by the natural mind; it is a gift of grace.

We can only hope that this book, so admirably adapted to its purpose, will find minds ready to study and accept it.

Bridgewater, Mass. THEODORE F. WRIGHT.

MR. DE CHARMS'S THEORY OF HOMOEOPATHY.

[In this paper by *science* I mean *inductive science.*]

In the *New-Church Repository*, for November, 1850, there appeared a paper by Mr. DeCharms entitled "Have the Principles of Homoeopathy an Affinity with the Doctrines of the New Church?" A further study of Mr. DeCharms's theory would be useful, and I offer a few considerations which the reading of it has brought to mind. Before touching upon his theories, let us consider briefly the mission of the New Church to the world of science.

Natural science deals primarily with such facts of the material world as may be discovered and accepted independently of revealed truth, with which they may appear either to conflict or to harmonize. Revelation, on the other hand, teaches primarily about God and facts of the immaterial world. These facts may be accepted independently of scientific truth, with which they may appear either to conflict or to harmonize. Before it can be perceived as fully established, truth revealed or truth scientific must be evidenced on its own plane. When it is sufficiently evidenced on that plane it is of minor importance whether facts on the other plane appear to agree with it or to conflict with it. We may rest assured that there can be no real conflict between revealed truth and scientific fact. Either is fixed and unalterable, and when they appear to conflict it is because of man's imperfect view of one or both.

The complete study of any subject whatever would imply a consideration of causes in the immaterial world and effects in the material world. It is, therefore, perfectly legitimate to look to science for confirmation of revealed truth, or to revealed truth for aid to science. When, however, either of these things is done, it is of the utmost importance that an inference on one plane, drawn from facts on the other, should not be regarded as established truth until sufficiently evidenced on its own plane. The obligation in this matter is reciprocal. On the other hand, distorted views of scientific

facts and inference from them may lead to most erroneous notions in regard to those facts with which Revelation primarily deals; on the other hand, distorted views of Revelation and inference from them may lead us to expect what scientific investigation will prove is not true.

The following are two ways in which New-Church principles may be brought to a study in science:

First, these principles may afford a reasonable explanation of a fact incontrovertibly established by science; as, for instance, of the scientific fact of the material universe, of animals, plants, minerals, and their qualities, of the scientific fact of gravitation, etc. In such facts already established by science, the New Church finds abundant confirmation of its principles, but in explaining facts already scientifically established, the New Church aids science, as such, only indirectly, if at all.

Second, New-Church principles may be brought to bear in a study of what are still questions in science. It is perfectly proper to look at these questions from the standpoint of New-Church principles, and infer what will probably be the answer in science to them. Science will not and ought not to accept such inference as final; but if it is offered not as fact but as probability, to be held in abeyance until scientifically demonstrated, she can offer no reasonable objection to it, unless she can show that the premises of the deduction are unreasonable or that the steps to the conclusion are illogical. It has seemed to me that this second way is that in which, for the present, New-Church principles should be brought to bear upon the subject of homœopathy.

If I understand Mr. DeCharms's theory, it is that a similar (which is always a poison) cures in one of two ways: first, by derivation, in which case the similar poison or its effect in man's body offers to evil spirits, who are the essence of disease, a continent more ultimate than the diseased tissues into which they are flowing, and that the spirits preferring this more ultimate continent, flee from the diseased tissues into it, and in it are cast off. Or, second, by elevation, in which case the similar poison offers a continent for evil spirits less base than those constituting the essence of the disease;

and that these less evil spirits, seeking this continent through the diseased tissues, the baser spirits give place to them.

To science a law of nature is that principle, always one and the same, by reason of which like causes lead to like effects. Now, there is no reason why, viewed from a higher plane than that of science, two or more principles may not be recognized as component parts of what science looks upon as one law. Should Mr. DeCharms's theories be confirmed both rationally, by further study of them in the light of New-Church principles, and scientifically, by further experience on the plane of science, the result would be that *similia similibus curantur* would be split into two component parts — the law of derivation and the law of elevation.

It should be distinctly understood just what the cure is which we endeavor to effect through the instrumentality of a similar. Bodily diseases correspond with spiritual evils. In speaking of Mr. DeCharms's theories, I shall use cure as corresponding with spiritual regeneration, and shall say why I think that neither of his theories affords a satisfactory basis for practice which we intend as curative.

Theory of elevation. In stating his theory of elevation, Mr. DeCharms says:

> But there may be a cure of disease by the Lord's elevation of the activities of man's life from a lower to a higher plane. Hence, in the cure of a mineral poison by a vegetable one, or of a vegetable poison by an animal one, there is, probably, a quiescence of the activity of the more infernal spirits in the more ultimate poison, produced by the influx of a less inveterately evil class into the more intimate poison — on the principle that when the Lord cannot save a man from hell, He gently draws him from the lowest, or a lower, to a milder degree of the infernal regions. Or a cure is effected by raising the diseased action from a lower to a higher discrete degree in the same plane. In this case evil is deprived of its chief power, which always lies in activity in ultimates.

This, I think, should not be offered as a theory upon which to base practice intended as curative. The end sought in practice based upon this theory would be something useful but quite distinct from cure the correspondent of regeneration; it would be something corresponding to that ameliora-

tion for which there is provision when one will not be regenerated. This amelioration may be preparatory to regeneration, but is not itself regeneration.

Theory of derivation. To recognize his evils, confessing them as sins, and in strength from the Lord to resist them, is the whole of man's part in regeneration — the remission of sins is the Lord's work. As analogous to this truth may, I think, be interpreted the maxim among homoeopathists, that curative treatment is a treatment of patients and not of diseases. I think it is fatal to Mr. DeCharms's theory of derivation, as one upon which to base treatment intended as curative, that it regards the removal of spirits, who are the essence of disease, as that to which the man should directly address his efforts toward cure. That homoeopathic poisons should be used as instruments of cure (analogous to regeneration) is, I think, true; but man's part in so using them should, I think, be analogous to confession and resistance, not to remission. The entrance of the devils into the swine, to which Mr. DeCharms alludes in illustration of his theory of derivation, pictures not confession and resistance but remission. The removal of sins, which is called remission, "may be compared with the legion of devils permitted by the Lord to enter into the herd of swine, which were afterwards drowned in the sea. The sea, when mentioned in this and other passages of the Word, signifies hell." (T. C. R. 614.)

It should be noted that in the above criticism the word "cure" is used with, perhaps, its most restricted meaning — as corresponding to regeneration. Mr. DeCharms did not define with just what meaning he used cure; and should the criticism appear well-founded, it does not follow that each of Mr. DeCharms's theories may not afford a satisfactory basis for practice intended as useful, though not, in the narrowest sense of the word, curative. At various places in his paper Mr. DeCharms uses as facts what I think would have been more safely used as theories.

Hyde Park, Ill. CHAS. S. MACK.

[To our request that this contributor would more fully express his own views, he has replied that he has already done so in his pamphlet entitled "*Similia Similibus Curantur*," elsewhere described. EDITOR.]

OPEN LETTERS.

DOCTRINE, ORDER, AND USE.

Editor of the New-Jerusalem Magazine: —

It is quite evident from the comments it has called forth, that my citation of Swedenborg's "Memorable Relation" on the "Council of the Clergy" (T. C. R. 188), in a recent number of the Magazine, has accomplished its chief purpose, which was to call attention to this significant passage in the writings. Against the freest interpretation of this "Relation" I have nothing to say, in fact was careful to avoid anything like a fanciful or arbitrary application of it to existing circumstances; but it is interesting to notice that all the three commentators who have published their criticisms of my brief article in reality agree in maintaining emphatically all that I called attention to as esssential in the "Relation" itself, namely, that here, called and sitting under the Divine auspices, was a *meeting of graded ministers*. One of my critics, a writer in the *Bote der Neuen Kirche* for February, is pleased, it is true, to call this assembly "a graded school," with the classes sitting in their respective rows before the master. The scholars are graded, nevertheless, and that was all that was contended. Another writer, in a recent number of the *New-Church Reading Circle and Parish Register*, admits that the members of councils in the spiritual world are arranged "according to the states, preconceptions, and habits of those who are convened," and that the arrangement in three rows of seats "shows at best what they had been used to;" thus he does not dispute the fact of the ministers of this council being graded, and this according to their "states, preconceptions, and habits." And when we recall the truth that "in the spiritual world are all things that are in the natural world with this difference, that all things in the spiritual world are correspondences, for they correspond to the interiors" (A. R. 772), and remember that this council was convened by the Lord and, after its deliberations, "conducted in glory unto the new Christian heaven," it is difficult to see the ground for my critic's assertion that "this certainly does *not* show what is to be the order of the ministry of

the Lord's New Church." A classification according to "states" and "corresponding to interiors" is an essential and not a fanciful or transient one, and no one, I presume, will for a moment doubt that the three rows of seats by their several draperies represent a gradation according to the three degrees, celestial, spiritual, and natural. If this is not "gradation" and "order" where may we find an illustration of it? The fact that the correspondence of exteriors to interiors belongs peculiarly to the spiritual world, while, as I remarked before, it should make us extremely cautious about our judgments from appearances in this world, or our fanciful application here of correspondential rules, yet it seems to me to be all the more corroborative of a principle when the illustration presented is actually in that world where we are told all things do correspond.

Finally, a MAGAZINE correspondent sees in "the three rows of seats" in which the council was arranged a signification of the "three heavens" and the qualification of the clergymen "from their interior states to minister on those three different planes to which the three colors purple, blue, and white correspond"! Surely here is an assertion of grades in the ministry of a character so essential and fundamental that the distinctions of "bishops, priests, and deacons" fade into nothing beside them. If the very order of the heavens is reflected in the planes to which these several grades of men were to minister, it matters little, so far as the principle is concerned, what titles they bore. The grades and their subordination would seem to have found here, in my critic's view, their strongest possible authorization.

Not only would it appear, therefore, that my opponents considerably exceed me in their doctrinal inferences from this passage, but as a matter of fact the question of "doctrine" and "order" has not been brought to the front by me in this discussion, but rather the most simple and practical "business" aspect of the question of our church's best organization. While it would seem a fundamental principle with all New-Churchmen that everything to be in order must in some way consist of degrees, and while Swedenborg distinctly refers to a graded ministry, both here and in the "Coronis," in connection with the doctrine of the trine, still it has not been my object to urge this as the foremost consideration or to sacrifice to any abstract principle the prospect of immediate use; and it was only when an abstract principle and a

doctrine of an opposite character were sought to be drawn negatively from the writings that it seemed necessary to enter a word of caution. There has been a quiet assumption in several recent communications on the subject of the ministry that the advocates of congregationalism are alone inspired by a love of use or moved by practical considerations of the wants of the church. This, apart from its ungenerous reflection on the motives of others, appears little less than amusing in view of the fact that not only for fifteen centuries the Christian Church obtained its world-wide dissemination solely under episcopal organization, but at the present day all but a comparatively small minority still adhere to it as the best working method for church extension and maintenance. Leaving all doctrine aside, therefore, it would seem as if there were room for New-Churchmen of practical judgment to put in a plea for the usefulness of this organization in our body without necessarily falling into the category of either abstract doctrinarians or victims to an insane love of rule. For my own part I do not like playing fast and loose with doctrine of any kind, and think it wise where we are not directed by unquestionable authority to be guided to the utmost by practical considerations. It is for this reason, and this only, that I have urged the abiding by our present rules of ordination. As a matter of fact "bishops, priests, and deacons" can exist equally well in a single Association which elects its own ordaining minister, or lets its General Pastorate rotate among its pastors, as under any other form. One is just as "trinal" as the other; although to be consistent with itself, the pastorate should in the supposed instance rotate among the members of each society as well as the General Pastorate among the ministers of the Association. I would leave, therefore, the whole contention aside, and look straight to what seems the most useful organization for our church at the present time.

From one point of view it would seem better to let the tendency to individualism, or what, in our national parlance, we call "State's rights" have full sway, even to the sacrifice of organic unity and common discipline and worship. This we do, of course, whenever the Convention votes away its power of ordination or dissolves the organic union of the church by its own act. The fact that it does this by its own vote does not make the dissolution less real and final. This course has the appearance, at least, of charity and freedom, and I have no doubt that with our church broken into many

churches, Congregational, Episcopal, and Presbyterian in their order, we could still continue to love one another, and to work together in many useful ways. On the other hand, if in unity there is strength, then the organic unity we now possess is too valuable a thing to be sacrificed to mere abstract principle, or from hasty considerations, or even because of the possibility of its dire abuse in our own body. To me it seems beyond question that this organic unity which the church now possesses by virtue of its united or uniformly qualified ministry, as well as the church's steady and healthy growth, is better secured by having the ordaining power emanate from a central authority, which is that of the Convention, a whole church acting as one, than by leaving it to widely separated and widely diverse local organizations.

Florence, Italy. FRANK SEWALL.

PSALMS HEARD BY SPIRITS FROM ABYSSINIA.

Editor of the New-Jerusalem Magazine: —

By comparison of the quotation from the "Doctrine of the Sacred Scripture," 108, with the "Spiritual Diary," 5947, you will see that the Psalms heard by spirits from Abyssinia were sung in their own country. Of course the spirits did not hear them through Swedenborg's natural ears, as he was not in Abyssinia and could not hear singing there by his own natural ears; but it seems not at all improbable that one or more Abyssinians had their spiritual senses open, and the singing was heard through them. J. W.

[This reference to S. D. 5947 suggests another interesting point, for it is there stated that the psalm sung by the Abyssinians in their country was also heard by Swedenborg, thus suggesting the way in which at Gottenberg, three hundred miles from Stockholm, he knew of the great fire in 1759 in the latter city.]

CHILDREN of God, like lilies of the valley, flourish best in lowly situations. We are in the safe path during our pilgrim state, while we are in the valley of humiliation. There, also, the river of everlasting life divinely flows. The height of God's eternal love is only to be discovered from the vale of humility.

To fill your life with the spirit of heaven here is the way to make sure of heaven hereafter. — *Thomas.*

SWEDENBORG STUDIES.

MAKE ONE, OR ACT AS ONE.

We lately found a friend giving special study to the phrase *agere unum*, which is very common in our books and is commonly translated "act as one." He did not like this translation, deeming it too weak. He felt that Swedenborg's meaning is that, when he says that the will and the understanding *agunt unum*, he does not merely mean that they act as one or in unity, but that they form one, a unit. This friend believed that it could be shown from examples that Swedenborg used the phrase in question in the same sense in which he used the words *faciunt unum* or even *constituunt unum* which are translated "make one."

Search for examples is of course the sure way of reaching a conclusion, and we therefore submit a few which seem to be decisive in favor of our friend's idea that "act as one" is too weak a translation for *agere unum*.

Agere is an active verb, and therefore we are to regard *unum* as its object, rather than as an adverbial expression.

To be sure, Swedenborg uses *agere* constantly without an object as when he speaks of acting "from purpose," "from the body," and so on, but we may note at once instances in which *agere* is used with a direct object. Take the following:

To turn truths into goods by willing and doing them (*velle et agere illa*), that is, by the life, is what is meant by appropriating to one's self the good of truth. (A. C. 5820.)

He who lives a life of charity and faith daily performs (*agit*) repentance. He who would be saved must confess his sins and perform (*agit*) repentance. (N. J. D. 159, 163.)

The regenerated man does (*agit*) good from affection for it; the man to be regenerated does (*agit*) good from affection for truth. (A. C. 3934.)

The end may be in the cause and produce (*agere*) the cause, and the cause may be in the effect and produce (*agere*) the effect, consequently through the cause the end may produce (*agere*) the effect. (A. C. 5131.)

With these instances establishing the transitive use of *agere* let us return to the phrase *agere unum*, and we do so by looking at this same number, 5131, wherein we read:

In order that end, cause, and effect may follow and make one, it is necessary that the effect correspond to the cause and the cause to the end.

We see here how inferior a reading it would be to say that "end, cause, and effect act as one." Yet by this phrase or by the still weaker one "act in unity" the translators rendered it.

Take another instance:

The man who not only knows that there is an internal and an external man, but also what they are, and that they can make one in act (*unum agere actualiter*) and also make one apparently, etc. (T. C. R. 340.)

Here again the translators insist upon saying "act as one actually and act as one apparently."

Now by looking closely at this number we shall see just what is meant, whether that they make one or act as one:

There are two which must be together in order that it may be said that a man lives well and believes aright. These two are called in the church the internal and external man. When the internal man wishes well and the external acts well, then both make one (*unum faciunt.*)

The making one is here stated in an expression admitting no doubt, but by comparison with the previous extract, which follows a few lines later in the book, it will be seen that the making one in each case is the same idea. In the previous extract the making one in act is clearly expressed by the word *actualiter*. The conclusion seems to be that *facere unum* and *agere unum* have substantially the same meaning.

To strengthen this inference we go to the other number from which an extract was taken, A. C. 5131, and there find similar evidence. We have quoted the statement that end, cause, and effect must "make one" (*unum agant*) in order that the correspondence may be perfect. We note at once the words "that the end may produce the cause" (*producat causam*), and a little later the phrase, "whereby the end makes the cause" (*faciet causam*). We thus have in one number:

Producere causam.
Facere causam.
Agere causam.

We have also.

Producere effectum.
Facere effectum.
Agere effectum.

A little later in the same number we have:

Every thing whatsoever in man, yea in nature, succeed each other as end, cause, and effect; and when they so correspond, they make one (*unum agunt*).

We do not mean that *agere*, *facere*, and *producere* are used at random here; far from it, *agere* plainly applies to the coming forth into act of the end and cause; we only believe that "make one" and not merely "act as one" is what was meant.

We remark in closing that *facere unum* is perhaps the more common way of expressing this idea. Thus we note the familiar phrase "charity and faith make one" occurring three times in "Faith," 18. Here *facere* is the word used. But on the other hand we must give this among other passages to which it seems unnecessary to call attention:

That so many various things in man make one (*agant*) is because there is nothing in him which does not contribute to the common good and perform a use. The whole performs a use to the parts and the parts to the whole, for the whole is from the parts and the parts make up the whole, wherefore they provide for each

other, respect each other, and are conjoined in such a form that every thing looks to the whole and its good. Hence they make one (*unum agunt*). (H. H. 64.)

Since the above was written the friend who first suggested the point has sent us a passage which indicates that, when Swedenborg meant to say, "act as one" he did not use *unum agere* but the plain words having that meaning:

Though man consists of various things innumerable, thus of members within members, and of parts within parts, yet, when he acts, he acts as one (*sicut unus agit*). (H. H. 63.)

LATER LATINISMS.

Every reader of Swedenborg's Latin has met with words used in a sense not given by the classical lexicons, and sometimes a doubt arises as to what is meant. This led our early translators to seek for the lexicon of later Latin prepared by Du Cange, whom some booksellers call by his other name, Dufresne. This lexicon is very large, in fact has been steadily increasing in size, so that in European shops it can be found in at least three editions, the last being one of five quarto volumes. Indeed, an edition is now issuing which will be larger yet, and will contain especially ecclesiastical Latin. We can commend as sufficiently full a lexicon in one volume, costing not more than five dollars. It is a combination of Du Cange and others, and was made by W. H. Maigne D'Arnis, and published in 1866. We procured our copy from David Nutt, 270 Strand, London. It has never disappointed us.

Here, for instance, is the word *copia*, used in the sense of a "copy." It is so used in A. C. 6752, A. R. 662, and A. E. 937, in quoting Josh. viii. 32: "And he wrote there upon the stones a copy of the law of Moses." The meaning is, in this case, unmistakable, because the English derivative represents the Latin word in its later sense, but the classical lexicons have simply the meaning of "abundance." When we look at D'Arnis, however, we find *Copia, exemplum scripti, chartae*, which exactly meets the case.

THE TEXT OF SCRIPTURE.

A FRIEND writes to correct the impression of Rev. L. H. Tafel, as to what was said in *New-Church Life* about Swedenborg's quotations from the Word:

First. The subject treated of in the *Life* for February was the received text of the Scriptures, and not, as is charged, any alleged change made by Swedenborg in the original text.

Second. The *Life* has not maintained that variations in the translations are to be considered as corrections, even of the received text. The subject of variations in Swedenborg's translation was not treated of in the February article, but has been separately spoken of at other times. See, for instance, the November issue, page 186; also the March number, page 33.

NOT FORSAKEN.

THE little flower in morning's radiance bright,
Spreads wide its petals, that each golden ray
May flood its inmost heart with joyous light,
Basking in warmth the live-long summer day.

Yet it might sigh at set of sun, "Ah me!
All hope is gone, I perish in despair,
Lonely I mourn the humming-bird and bee —
My fragrance wasted on the chill night air."

I cannot know that night's refreshing dews
From withering blight preserve the thirsty land;
Shall I, ungrateful, every hope refuse,
Aggrieved at that I cannot understand?

Oh! when the time of tears and trials deep
Enwraps my soul in shades of darkest night,
May I my trust in God's dear love still keep,
My heart still say, "He doeth all things right."

N. F. C.

BOOK NOTICES.

THE SELF: WHAT IS IT? By J. S. MALONE. Louisville: J. P. Morton & Co. 1888. pp. 158.

MR. MALONE describes himself as of Waco, Texas. Whatever the source of it, we have seldom seen a more satisfactory book of metaphysics. The writer goes straight to his work. Thinking and feeling are the two spheres of the mind. The thinking faculty or intellect is subordinate to the will, and obeys desire. All causal energy is in the will; the intellect is an instrument and is powerless of itself. Men use their intellects as they will. Culture of the intellect alone does not make men better. The terms infinite and eternal, applied to God, are negative, and partake of space and time. We know Him truly only when we think of His love and wisdom. Thus he speaks of Kant:

> The Critique contains two chief and central doctrines. One of these represents Kant's greatest success, the other his greatest failure. The first or successful one was his doctrine of sense intuition; the second or fatal one was the restriction of intuition to the five senses and of these latter to time, space, and matter. By the first he wrested philosophy from the embrace of materialism; by the second he virtually restored it to that fatal embrace.

Again, he urges the intuitive acknowledgment of the Divine:

> Any clown, seeing that the covering of the house depends on its rafters, and these upon the walls, and these upon the foundations, and these upon the earth, and this upon gravity, must also from pure necessity, intuit God as a final and unconditional ground of the whole, and that too with as much certainty as he intuits the tree standing by.

He contrasts hair-splitting philosophies with the perfect practical wisdom of our Lord's teachings.

In closing he severely criticises the pride of man in intellectual progress, and points out the necessity of training the will, which is the real self.

The book is of great value to the cause of common-sense.

Swedenborg's Doctrine of Correspondence. By Rev. L. P. Mercer. Chicago: Western New-Church Union. 1889. pp. 190. $1.00.

The people of Chicago have taken a marked interest in metaphysics of every degree of worth, and, there more than elsewhere, the New-Church people, their pastor especially, have met the increasing interest in this kind of study by freely letting their light shine in public and private discussion. The volume before us is a summary statement by Mr. Mercer of what he has found to be needed by people who were thinking about Christian Science and its kindred ideas. The essay is equally good everywhere, however, and is wanted throughout our land.

The mode of treatment is plain, forcible, and easy to follow. We are first told who Swedenborg was and what the Second Coming of the Lord is, with a development of the subject of seership. Thus approached, the main theme is taken up, and attention is given to the "discrete degrees, the two worlds, the two bodies, mental phenonema, sources of influx, correspondence and influx, the written Word, the incarnate Word, and the laws of Divine Providence."

Mr. Mercer writes with ease and precision, quotes copiously from the doctrines, always insisting that he is simply an expositor of revealed truth, and makes friendly use of other writers, especially Dr. Wilkinson and Mr. Sewall.

In conclusion he takes up Dr. Holcombe's "Condensed Thoughts about Christian Science" and shows wherein our idealist errs in his statements. Perhaps this seemed necessary, but it supposes in the reader a familiarity with the pamphlet examined. The criticism is kindly in spirit and is evidently only made to distinguish the true doctrine from Dr. Holcombe's misstatement of it.

Stories of the Seen and the Unseen. By Margaret O. W. Oliphant. Boston: Roberts Brothers. 1889. pp. 611. $1.25.

Mrs. Oliphant is easily at the head of those who write stories of scenes in the other world. The simple yet exalted style which she uses takes away the feeling of sacrilege caused by some such tales. It will be remembered that she has already published four sketches, called respectively "The Little Pilgrim," "Old Lady Mary," "The Open Door," and "The Portrait." The first is the

most directly descriptive of heavenly scenes. In this neat volume we find these reprinted, and we note that an additional portion of about two hundred pages has been added called "The Little Pilgrim: Further Experiences." These experiences touch upon three subjects, the comfort of mourners by angelic means, the state of those who need to pass through purification after death before they enter heaven, and the "land of darkness" or state of those who hate all good. Of these three chapters the first seems to us most rationally conceived and to be worthy of wide reading. But all are likely to do good in teaching the reality of spirit.

UNDER GREEN APPLE BOUGHS. By HELEN CAMPBELL. Boston: Ticknor & Co. 1889. pp. 272. In paper, 50 cents.

THIS intensely dramatic story has little to do with its title. There are noble characters in the book, Sylvia, the heroine, strong in the best womanhood, the Professor, admirably drawn, and the German chemist, who has the best qualities of his race; and strikingly attractive are the views of Catherine and Aunt Mary and the negroes. Nor could evil in its manly and unmanly forms be more acutely presented. But the mind is kept on a stretch of anxiety from the very beginning, and few will finish the book without a sigh at so much innocent suffering. According to the fashion of novels now, the church in its existing forms is painted at its worst, but the writer does not fail to show a simple trust in God, and the end of the story, though very sober, is not disappointing.

THE OPEN DOOR. By BLANCHE WILLIS HOWARD. Boston: Houghton, Mifflin, & Co. 1889. pp. 436. $1.50.

THOSE who have read "Guenn" will need no urging to obtain this worthy sister of that book, if it be not in some respects beyond comparison with it. The poor invalid count, with a great soul in him, his heartless mother, Gabrielle coming into false society with her noble candor, and all the other characters, are drawn with perfect exactness. Moreover, the gifted author has not merely delineated character, worthy and unworthy, she has gone straight to the heart of some disorders and has shown how they are to be helped. This making characters come out better is too rare in novels. Some writers merely bring their characters to a marriage, some only hold up to ridicule their faults, Miss Howard takes hold

of hers strongly and moves them towards the right. She must here except the countess and her false friend, who are studies of selfishness indeed, and form a background against which the good characters are shown.

PRISONERS OF POVERTY ABROAD. By HELEN CAMPBELL. Boston: Roberts Brothers. 1889. pp. 248. $1.00.

THIS writer has already become favorably known through her "Prisoners of Poverty" and other books dealing with the suffering and oppressed poor. In this volume, by the skilful combination of plain description with sketches of special cases, she has told us the sad story of the women of London, of the outcasts of Trafalgar Square, of the workers on clothing, the shop-girls, and those in street-trades. She also takes us to Paris and gives a graphic account of a woman whose trade is in ants' eggs. We have also a glimpse of Rome. The conclusion which is reached is that an utterly disorderly state of things exists and that parliamentary remedies are futile. The writer therefore concludes with a plea, expressed with moderate hopefulness, that the single-tax idea be tried "patiently and thoroughly."

THE IMMANENT GOD AND OTHER SERMONS. By ABRAHAM W. JACKSON. Boston and New York: Houghton, Mifflin, & Co. 1889. pp. 159. $1.00.

WITH his introductory sonnet Mr. Jackson dedicates this pretty book to "the worshippers of Unity Chapel, Santa Barbara." The sermons are eminently such as are adapted to a congregation radically liberal. To those who have lost faith in revelation and all personal idea of God, these sermons must have tended strongly to clear their minds. The Immanent God, the Unsearchable God, the Manifest God, and other subjects, are treated eloquently and positively. Somewhat wildly the preacher says:

> A God I could find — a known God — would be no God; a God that I can find, that I can prove, I must bring within the range and measurement of my faculties, and then He were no God.

But very wisely he says:

> How pathetically we have been warned of suffering for sin, as though that were the most and not the best of it. Suffer! While I sin, I pray God I may suffer. Where the bruise is may the pain be too.

THE FORGIVENESS OF SIN. By REV. CHAUNCEY GILES. Philadelphia: W. H. Alden. 1889. pp. 96.

As is said on the title-page, this is a study of LUKE vii. 36–50. There are five connected sermons with a brief preface. The first dwells on repentance, the second on love as the means and measure of forgiveness, the third on the three steps in forgiveness, the fourth on how love effects forgiveness, and the fifth on the office of faith. They are certainly capable of helping people to see clearly what is wanted in the regenerate life.

The Quarterly Statement of the Palestine Exploration Fund, for April, 1889, contained a hundred pages of valuable matter, including Herr Schiek's narrative of his recent discoveries in Jerusalem, with a chart, a description of a large cave recently found at Nazareth, and a very interesting study with a chart of Nehemiah's south wall and the locality of the royal sepulchres.

IN *Mental Healing*, a pamphlet by Dr. Geo. F. Foote, published by the Purdy Publishing Company of Chicago, some account of the development of the art is given, the absurdity of its denial of matter is shown, and a reasonable view of the use of medicinal aids is presented. The writer quotes from Swedenborg, and advises his readers to read the works on the "Divine Love and Wisdom" and "Divine Providence."

"THE Declaration of Independence and the Constitution, in German, French, and English," has been issued in a neat pamphlet by Laidlaw Brothers & Co., 137 West 41st Street, New York. The parallel column arrangement is used, and intelligent historical and political notes accompany the texts — the whole making a useful publication.

"UNCONSCIOUS Education" and "Woman, or the Affection of Truth" are two tracts sent us by Rev. Adolph Roeder and worthy of print, the former as a unique study of the influences received on the natural, moral, and spiritual planes, the latter as a "study in the spiritual sense."

Vick's Floral Guide comes more beautiful than ever with the pictures of luscious fruits and bright flowers. We have always found him a trustworthy seedsman.

THE NEW CHURCH.

A PRESBYTERIAN ON "SWEDENBORGIANISM."

A WRITER in the *Presbyterian Journal*, Dr. G. C. Bush, of Elwood, N. J., writes on this subject in a way which was once common, but which is now, among intelligent men, becoming rare. Dr. Bush appears to make quotations from some tract; he evidently knows nothing of the doctrines at first hand, for he says:

> How absurd to think the Spirit did not speak or write so men could understand Him, till He revealed in 1745 the key to unlock His meaning!

This shows a strange misapprehension. The Gospels always have been as plain as sunlight; but Dr. Bush must know that prophetical books need interpretation, and that such interpretation has never been given by God till events demonstrated the interpretation. The meaning of ISAIAH lxi. was not given in Isaiah's day, but rather when our Lord said, "This day is this Scripture fulfilled in your ears." But Dr. Bush, had he been in the synagogue at Nazareth that day, would have cried out, "Absurd! the Spirit has not waited till now to unlock His meaning."

Again, the critic says:

> So all Scripture means only what the whim of Swedenborg makes it. He calls it the law of correspondence. When one thing is written another thing is meant.

Do we understand from this that Dr. Bush denies that the Lord spake in parables? And would he insist upon understanding the leaven of bread, and not the doctrine of the Pharisees and of the Sadducees?

Speaking of certain significations which seem to him fanciful, Dr. Bush then says:

> So he wrote many books giving such whimsical meanings to weights, numbers and natural objects.

What books? Dr. Bush does not know how few of the works of Swedenborg are exegetical.

> Swedenborg taught that there are two degrees of inspiration, one higher in the Psalms, Prophets, Gospels, and Revelation, one lower in the rest of the Bible.

This is likewise aside from the truth. The only books of the Bible to which the commonly accepted inspiration is attributed are such as Paul wrote when he said, "I speak as a man." Other books have a deeper spiritual meaning, but the critic does not correctly state them.

The worst misstatement comes next:

But worse still Swedenborg taught that our Lord had the germs of sin, and so made no account of His supernatural birth.

Does not Dr. Bush understand that in our Lord the flesh was weak, that He was tempted, and that He could not have been tempted if He had not taken from the mother a nature accessible to tempters? As to the statement that no account is made in our doctrines of the Divine Incarnation, what then is the supreme point in our faith, if not this?

Dr. Bush is again all wrong when he says:

And still worse Swedenborg made the *great work* of our Saviour consist in conquering his sinful propensities. He made nothing of His holy life and agonizing death. So he rejects all the doctrines drawn from them.

And see what miserable work is made here:

Swedenborg discards the Bible doctrine of the Trinity. He held a trinity thus: Intellect (1) Will (2) in action (3). Or love (1) wisdom (2) in union (3). Or as one of his ministers put it, the Father was God till Christ came and now the Spirit is God.

We challenge Dr. Bush to name this minister into whose mouth this is put.

Dr. Bush ends by saying:

These are some of the absurdities of that system which claims to be the New Jerusalem Church and expects all men to accept its teachings.

And we end by saying that the "light shineth in darkness and the darkness comprehendeth it not."

Having read this *critique*, we sent a brief reply to the editor of the *Journal* which he courteously printed. We were not surprised, a month later, to find Dr. Bush renewing his attack. This time he sought to correct us by presenting "a few more absurdities." He gave fifteen points of which we need only give two as specimens:

Swedenborg says the whole Divinity, Father, Son, and Holy Spirit, became incarnate. Jesus and John say the Father sent the Son. John says the Word was made flesh.

Swedenborg says angels are human beings saved. If Christ saved angels then He took on him their nature, which contradicts HEB. ii. 16.

To this second attack we returned the briefest possible reply, saying that "nearly all these statements of what 'Swedenborg says' are wholly incorrect, and that the others are so expressed that no one of our people would regard them as fair representations."

It will be seen at a glance that Dr. Bush is unqualified to criticize the doctrines. His confident assertion as to the Father sending the Son, does not in the least oppose the grand truth uttered in COL. ii. 9, that "in Him dwelleth the fulness of the Godhead bodily," and his second statement referring to HEB. ii. 16 can in no way be used for his purpose, since it simply tells that our Lord did not come down merely to heaven, but to earth: "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

Dr. Bush concludes by saying:

It is to be hoped Brother Wright will publish in the MAGAZINE his disclaimer for such nonsense in Swedenborgianism.

So we will, Brother Bush. We disclaim nonsense wherever we find it, and hence these remarks.

NEED OF CAREFUL OPTIMISM.

A SUBSCRIBER from Washington Territory writes:

I think the MAGAZINE, and New-Churchmen in general, impose limitations on their minds through their estimation of New-Church writings, that hampers thought. These writings are the spiritual friend of the Bridegroom, making it possible for His voice to be heard. They have filled the unexplored valley between the natural and the spiritual minds, and brought down the mountain of self-righteousness; they are a statement of rational truth. But they have not a capacity for all of the Bridegroom's voice. They must decrease as the moon decreases before the rising sun; not that they become less, but that the Bridegroom becomes more in the life of humanity until He will be in the universal life. Then, and not till then, will humanity be in the normal state of life. Then will humanity be able to see that the various statements, agnostic, pagan, orthodox, New-Church, and Christian Science, are finger boards pointing to the absolute truth from their various standpoints. The Bridegroom, consciously present in the life of humanity, will so transfigure every sincere belief that all will be united together in time.

This friend evidently has a hospitable and hopeful mind. So we hope have we. But we cannot suppose that he sits down in the spring time and says to his garden, "Go on, grow as you will,

everything will be food for me." If he does this, if he does not remember the saying, "Prove all things and hold fast that which is good," we greatly fear that his garden will end in being a wilderness rather than a fruitful field. We should appreciate the good in everything, but surely we must not refrain from that careful culture which benefits the wheat and not the tares.

That it is the voice of the Bridegroom that we want, and that our doctrines are only a means of bringing us to hear His voice, to live from Him, and to bring forth from Him the fruits of righteousness, is transparently true; but, in this age of beginnings, no one can fail to see the need of discriminating between what leads to Him and what leads away from Him, so that we may not walk in darkness, but may have and may shed abroad the light of life.

RENEWING STRENGTH.

In 1887 the Society in Peoria, Ill., had become so depleted by deaths and removals that it had no minister, maintained no organization, had suffered its church to become unattractive, and was simply having lay services and a Sunday School. Rev. S. C. Eby was employed to labor half the time in Peoria and the rest in other places. Peoria undertook to raise nine hundred dollars, but success was doubted. After the minister came, a reading circle, adult classes, lectures for strangers, and a ladies' industrial society was introduced. The result after one year is that the church has raised eighteen hundred dollars, has improved the outside of the edifice and painted it, had put in stained windows and a new pulpit, and has decorated the walls, refurnished the pews, and put down a new carpet. The Society therefore came smiling to the Association with an invitation to hold the next meeting in Peoria.

APOLOGY TO THE MESSENGER.

The *Messenger* has lately reminded us that in a paper entitled "Wings and Fetters," in urging that all our working ministers should become frequent contributors, we spoke in a critical way of some who write for it. We saw our mistake as soon as it was pointed out. The paper was written in some haste for the New-Church Club of Boston to supply a want caused by the illness of an appointed essayist, and was then laid aside till, upon its publication being called for, it was printed without revision. When we speak of other publications, our purpose is to tell their excellences.

THE RELIGIOUS WORLD.

JERUSALEM.

SOME of our readers have been interested in Maroof, the convert from Islam, who has been writing at long intervals to the friends in Jerusalem. The following letter adds a bright chapter to his story while it tells his sad experiences:

You will rejoice with us to hear that God has sent our dear brother Maroof back to us. One night the door bell rang, and when we went to the door what was our astonishment to see Maroof standing there in his soldier's clothes and with his knapsack on his back. He has passed through a wonderful time. He said that, after he was taken from here, they sent him to Beyrout, and there it went about that he was a Christian. So he was brought before the pacha, who asked him if he were a Christian. He answered "Yes." Then the pacha told him it was a disgrace to his parents and to the Mohammedan religion; if he would change he would release him from the army, give him a good situation, and marry him well. But Maroof said he could not do it. Then they put him in the hands of a Mohammedan priest to see whether he could be influenced by him. He told him his life was in danger; but dear Maroof was not moved. When they saw that he could not be influenced, they put him in prison, kept him in chains for several months, and then sent him down to Arabia, to the worst place he could go, where he suffered very much. Once he was very sick, but God strengthened him. He asked God to give him something out of his Word. They had taken away his Bible, but he had in his bosom a little Testament; this he opened, and his eye found 2 TIM. ii., where are the words, "Therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness, as a good soldier of Jesus Christ. If we suffer, we shall also reign with Him. The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." Thus he was much encouraged. He said that, while they were angry with him for being a Christian, they saw he was so patient that they wanted to be with him. No one here ever expected to see him back, but at the end of five years he was discharged. The things that are impossible with man are possible with God. When Maroof was telling his story we thought of Daniel, for no fault could be found with him except concerning the law of his God.

THE SPIRITUAL BODY.

THE Easter sermon of Rev. H. M. Goodwin, D. D., of Olivet, Michigan, was a bold presentation of the truth about resurrection. He said frankly:

It is not the doctrine of Scripture that the body we bury in the ground, or any portion of it, will be raised again. This notion, which I will not deny has been

the prevailing notion until very recent times, and still prevails in many minds, has arisen from adhering too rigidly to the form and letter in which the doctrine is clothed, and especially from pressing too closely and literally the figure employed by the apostle to represent it. This figure is that of a seed-corn planted in the earth, which springs up in a new and more beautiful form of life. This the apostle takes as a symbol of the resurrection, representing the new and more glorious body which is to spring from the old one that dies.

Having fully argued his views, he closed by saying:

I will only suggest, as a concluding thought, the very great comfort which this view of the resurrection affords — so consonant both with reason and Scripture, with the analogies of nature, and the desires of the heart — in contrast with that which has prevailed in the traditional theology, and is still maintained in the language of many of our formulas and hymns and epitaphs. In thinking of our dear, departed friends we need not conceive them, as our language, if not our belief, implies, as sleeping in the tomb, or, what is little better, as bodiless ghosts wandering in space or waiting long ages in the realm of shades to be restored to the bodies they have lost; but rather as having risen with Christ, with bodies as real and as immortal as His. We may think of them as walking in Paradise, amid scenery more grand and beautiful, in communion as real and far more intense and satisfying than they ever enjoyed on earth. They have ascended to a higher and richer and more abundant life, not descended to a lower and more tenuous one.

Over every grave, which the spring will soon adorn with grass and flowers, on the walls of every darkened house and lonely chamber where death has been, over every vacant chair and empty cradle, we may write the words "They are not here; they have risen."

THE GREEK CHURCH.

The Greek or Eastern Church, with its eighty-four millions of souls in Russia, Servia, Greece, Turkey, and the islands, is thus described in the *Missionary Herald* by Rev. George Constantine, D. D., of Smyrna, who was born in that church.

The Greek Church accepts the seven ecumenical councils, and teaches that the sacraments of the New Testament are seven (the Jewish symbol for completeness or perfection), namely, baptism, the Lord's Supper, chrism, confession, ordination, marriage, and the anointing of the sick; but of these the first two are superior in importance, and the last three are not binding on all Christians. She accepts baptismal regeneration. Every child by baptism becomes a member in good and regular standing, and is admitted to communion from infancy. She accepts transubstantiation, and gives to tradition equal authority with the Bible, while many of her unscriptural customs are maintained by passages in the Apocryphal books. She rejects images, but she adores pictures, honors the saints and the Virgin, attributes miraculous power to both pictures and saints. She may theoretically deny the doctrine of purgatory, yet she offers prayers for the dead;

she uses candles and incense in worship, and prides herself on the exclusive apostolic succession of her priesthood, namely, that, by the laying on of the hands, the Holy Ghost descends and abides upon its ordained clergy, except in the case of simony (when the clergyman receives ordination by means of bribes). By this teaching, the priesthood, irrespective of moral character, piety, or knowledge of the Bible, makes itself indispensable to the salvation of man. The child, for instance, cannot be saved unless regenerated, but cannot be regenerated unless the water and the oil are blessed and sanctified by the prayers of the ordained priest; the elements in the Lord's Supper cannot be transubstantiated except by the same influence; the dead cannot be absolved from sin but through the power of his prayer; therefore, the most ignorant priest, yes, even an immoral one, by the repetition of the written prayers can lead sinful men from their birth to the grave, and thence to the kingdom of God. Such practices and inconsistencies have created many contradictory practices and many anti-gospel customs that have disgusted the educated and have flooded the church with rationalistics, agnostics, materialists, and infidels, whose only interest in this church springs from the mistaken idea that she is the national bond that is to unite ultimately the whole; while the uneducated and the simple remain steeped in superstition and in ignorance.

A NEW CART FOR THE ARK.

Dr. Newman Smyth, of New Haven, recently preached a notable sermon from the text, "And they set the ark of God upon a new cart" (2 Sam. vi. 3). He said in beginning:

I use this text as a suggestive symbol from ancient religious history. In order to keep the ark of God in Judah, David was obliged to put it on a new cart and to bring it out of the house of Abinadab that was in the hill. The same thing, substantially, it has often been necessary for some religious leader to do — to make a new cart for the ark of the Lord. Unless this were done, the ark would not be kept in remembrance and honor among the people, the central sacredness still in their religion.

. . . . It is folly to think that all must be gone, and to try to get used to one's self as an unbeliever, when in reality only some grand new problem may have been presented to us, if we have soul enough in us to meet it, and to go to work right loyally to adjust again what we know and what we believe. Some thoughtful young people need this word of patience and of loyalty both to faith and knowledge.

A QUASI-BUDDHIST.

The editor of the *Buddhist Ray* says:

Strange it is that the New-Church sect, which professes to appeal to Swedenborg in all serious matters, altogether ignores his rational Buddhistic teachings in favor of his irrational Christian balderdash.

From which we conclude that the editor is not so much a lover of Buddhism as he is a hater of Christianity.

THE APOCALYPSE IN A NEW LIGHT.

We have seldom seen so utterly literal and therefore absurd idea of the Revelation as that presented by a recent writer, Mr. J. T. Bent, in the *Nineteenth Century*. He has been in Patmos whence he could see the island of Thera, and so he explains the words in Rev. xiii. 1, "I stood upon the sand of the sea and saw a beast (in Greek, *therion*) rise up out of the sea." The angel gathering the vintage of the earth (Rev. xiv. 9) was the destruction of the vines of Thera by an eruption. A writer in the *Andover Review* seems pleased with Mr. Bent's theory, and hopes that "some one of our rising young Orientalists, who is also a critical theologian, may take up the problem." We fear that the critical mind, which refuses to believe in the inspiration of Scripture, will not find the meaning of the Revelation in the direction towards which it looks.

ELECT AND NON-ELECT INFANTS.

The desire of the Nassau Presbytery to have the confession of faith modified is not received with pleasure by writers in the *Presbyterian Journal*, which seems to disapprove of the inference that, because there are "elect infants" spoken of, there are those which have not been elected and so are incapable of salvation. But it cannot be denied that the Westminster Confession says explicitly, after speaking of elect infants:

> Others not elected, although they may be called by the ministry of the Word and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved.

A USEFUL PASSION WEEK.

The following needs no comment:

> Plymouth Church, Brooklyn, observed Passion Week by a series of devotional meetings, held every morning in the social parlors. These meetings were conducted as family prayers by the pastor, who read each morning from the Gospels an account of the events and teachings which belonged to that day in the last week of Jesus Christ on the earth. Good Friday was also observed by a special service in the afternoon in the Sunday-School room, and by the direction given to the regular Friday evening prayer-meeting. The pastor through Lent preached a series of Sabbath evening sermons on the events of Passion Week — the Lord's Supper, the betrayal, the trial before Caiaphas, the trial before Pilate, the crucifixion, ending on Easter Sabbath evening with a sermon on the resurrection. These sermons were not doctrinal, but simply descriptive of the events, following closely the Bible narrative.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

118TH MEETING.

BOSTON, April 4, 1889.

1. THE Association met in the church on Bowdoin Street, at ten o'clock A. M.

2. Divine worship was conducted by the Rev. Joseph Pettee, who delivered a sermon from REV. i. 7, "Behold, He cometh with clouds." [See *New-Jerusalem Magazine* for June, 1889.]

3. The collection taken up for missionary uses amounted to $71.28.

4. The General Pastor took the chair.

5. The credentials of delegates were received and the Roll was prepared as follows: —

MINISTERS.

Joseph Pettee, James Reed, T. O. Paine, John Worcester, George F. Stearns, W. H. Hinkley, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, J. E. Werren, G. I. Ward, G. S. Wheeler, M. J. Callan.

DELEGATES.

Abington. — H. J. Pratt, J. Hyslop, J. D. McKenney, Joseph Pettee, Jr., L. Holbrook.

Boston. — Francis Phelps, Francis Loring, Walter Lockett, James Young, Charles P. Taft, George B. Davis, George T. Hawley, Charles M. Reed, Charles Harris, Arthur D. Phelps, Stanley B. Hildreth, Benjamin Randall, H. W. Oakman, Charles H. Little, Francis E. Hathaway, O. B. Brown, James Shepherd.

Boston Highlands. — C. T. Dunham, J. A. Thompson, J. S. Conant, W. B. B. Child, A. Hooper, F. H. Burdett, J. C. W. Chipman.

Bridgewater. — Spencer Leonard, M. H. Cornell, L. G. Lowe.

Brockton. — Davis Copeland, T. H. West, R. C. Kimball, C. L. White.

Brookline. — Albert Mason, D. H. Rogers, A. L. Cutler, Mrs. S. Edgerly, Mrs. C. D. Withington.

Dorchester. — Junius B. Spiers, F. W. Packard, Louis Rich.

East Bridgewater. — L. W. Richards, A. B. Parker, M. C. Shaw.

Fall River. — Thos. F. Wakem, T. D. W. Wood.

Lancaster. — Mrs. Jonas Goss, Mrs. Calvin Clark.

Manchester. — Carl Roth, Anton Eschelmuller.

Mansfield. — Evelyn Fisher, Martha Richardson.

Newtonville. — F. A. Dewson, H. C. Churchill, Edwin Field, F. D. Hall.

Providence. — Samuel Darling.

Salem. — S. M. Cate, Joseph Ropes, L. P. Noyes.

Springfield. — N. Foster.

Waltham. — George Phinney, Frank H. Edson, Albert M. Knight, Alfred W. Parker.

6. The Roll was called, showing the presence of seventeen ministers and seventy-nine delegates.

7. Reports were received and read from the societies in Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Dorchester, East Bridgewater, Fall River, Lancaster, Manchester, Mansfield, Newtonville, Pawtucket, Providence, Salem, Springfield, Waltham, and Yarmouth.

8. The General Pastor presented his report.

9. The Missionary Board made a report of its work.

10. The Executive Committee reported, but brought forward nothing requiring action by the Association.

11. The Massachusetts New-Church Union then made its report through its President, Mr. F. A. Dewson.

12. Having finished the reading, Mr. Dewson moved that the

Association give attention to the needs of the Theological School immediately after the meeting of the Union. The motion was adopted, with the understanding that the President of the School would explain the plan of the removal of the School to Cambridge and its proposed development to larger usefulness.

Afternoon Session.

13. At the conclusion of the annual meeting of the Union, the Association resumed its session, and Rev. John Worcester spoke of the condition of thought at Cambridge, of the ministry which we need, and of the previous education which would be expected of those hereafter to be received into the School. We need ministers who will be themselves progressing in wisdom, and can thus lead their congregations into it. We have yet made in our work only a beginning. It is hoped that the School will do its work in touch with the thought of the age. The time when we need especially to argue against falsities is passing by. Mr. Worcester also spoke of the pecuniary needs of the School.

14. Hon. Albert Mason, President of the Corporation, told of a long felt want that the School should be located in Cambridge, of the unanimity with which its removal had been decided upon, and of the generous response already made. What is most needed is the cordial coöperation of all our people in this most important step.

15. Rev. James Reed said that, in every class entering Harvard College, there are sons of New-Church parents who in some cases do not feel like coming to the church in Boston, and so fall away. These will now be helped, and it is already learned that more such students than before will come to the college, thereby increasing the number of suitable candidates for the School. He also described the movement towards the formation of a society in Cambridge, and presented the true idea of the ministerial and missionary use.

16. Rev. T. F. Wright spoke of his surprise at being called upon to reside in Cambridge, and assume a responsible position in the School, but expressed his willingness to go.

17. Mr. Dewson referred to the subscription already raised without solicitation, and said that this move has given us an inspiration. Of $36,000, which the building has cost, some $16,000

must be raised at once. Of this about half has been raised already. The remainder should be obtained forthwith.

18. Rev. W. H. Hinkley has known no event more joyful than this, for he had hoped for such a change.

19. Subscriptions were then received.

20. The Orphanage Board presented a report showing that it was in debt to its treasurer.

21. Rev. J. K. Smyth explained the uses of the Board, urging that its claims be presented on Children's Sunday.

22. It was voted that a collection be taken up for extinguishing the debt of the Board.

23. $43.41 was taken up, — more than enough to pay the debt.

24. It was also voted that the Board be requested to give the Sunday Schools information as to its work, thereby promoting the contribution of funds.

25. It was decided by vote that the next meeting be held at Bridgewater in October.

26. The selection "I will lift up my eyes," was then sung, and the General Pastor pronounced the benediction.

27. Adjourned.

JOSEPH PETTEE, *General Pastor.*

T. F. WRIGHT, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. Joseph Pettee, Abington.

Secretary. — Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers. — Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, Warren Goddard, Jr., H. E. Goddard, Richard Ward, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis

Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

Committee on Religious Education. — Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. H. W. Wright, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Charles J. Roath.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. Thomas B. Ticknor.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, John A. Thompson, James R. Carter.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, E. A. Whiston, W. B. B. Child, and Charles M. Reed on the part of the Union.

REPORTS OF SOCIETIES.

Abington. — JOSEPH E. WERREN, *Pastor.*

OWING to sudden and serious illness in one of our families the annual report of our Society to the Association was not prepared, and will not be presented. The statistics are given. They chronicle the departure of three members from our midst.

In October last the small circle of survivors who witnessed and aided in the first establishment of the external New Church in Abington was diminished by the dropping out of Mrs. Deborah Hobart, the widow of the late Benjamin Hobart. Her life had been a faithful embodiment of the doctrines she embraced in her early years. It left its traces upon the conscientious family she helped to bring up, and it impressed itself upon all her surroundings, so that a common grief struck the community when she departed from among us. The Lord had given her a long life upon earth, and with every year her beautiful character seemed to become more transparent. Her maturity had a knowledge of the Lord's kindness which was a great help to many who sought her, and it undoubtedly is a greater joy to those who are now with her openly.

Another member was called away March 23 of this year, Mrs. Diantha Loud. She was the wife of the late Alden Loud, a gentleman whom older members recall as a once prominent business man, and a kind-hearted New-Churchman. His wife had shared his long life with him in a faithful way, and borne the vicissitudes of a fitful fortune with great calmness. Her later years have been years of retirement, through feebleness of health. She was missed in the church services in which she could no longer take part. But the seclusion in which her children earnestly and affectionately supported her was not without meaning; it doubtless greatly assisted in the preparation for the final step of going to the other world, which was as calm and peaceful as it can only be with those who are facing a certainty and not an uncertainty. She left an encouragement with all who had the privilege of watching with her in her last illness.

Mr. Weston Freeman, though an early member of the Abington Society, had not resided among us for many, many years. A great part of his life was spent in Brockton, where he died.

An anomaly of our custom in membership, as belonging where one joined the church, is seen here. The writer once saw Mr. Freeman, while exchanging with the pastor of the Brockton Society. The interview of perhaps five minutes was all the knowledge that can be drawn upon for this summary. Perhaps it is all that need be said, when these few minutes present a kindly face, a pleasant voice, a genial interest in the Society he had not seen for years, and of which he mostly recalled departed members. But a long life would leave certainly some inner traits to be remembered, which it would be encouraging for all to know.

It is perhaps not without interest to hear that the combined ages of these three members probably reach 260 years, making an average of considerably over eighty years.

Boston. — JAMES REED, *Pastor.*

SERVICES have been held regularly in our church during the entire year, the pulpit having been filled during the summer vacation by prominent clergymen of the Church.

We were favored at these summer services with the presence of many friends from sister societies, and a fair attendance of strangers was noticed with pleasure.

At the annual meeting of the Society held April 16, 1888, Mr. Benjamin Pettee was elected assistant superintendent of the Sunday School, our Pastor still acting as superintendent. The school is in a flourishing condition, meeting as usual after the morning service, and teachers' meetings are held frequently at the Union Rooms. The school numbers two hundred and twenty-three scholars under the charge of twenty-five teachers.

Doctrinal classes, conducted by Rev. S. M. Warren and Mr. Charles W. Saunders, meet at the same time as the Sunday School; also a confirmation class under the joint charge of Mr. Charles M. Reed and the Pastor.

The Easter services were so satisfactory to all who participated in them that it was deemed best to follow the same method in observing the closing exercises of the Sunday School in June. The children occupied the pews in the side galleries of the church

nearest the organ; and in this way the effect of their singing was much improved, and was very pleasing to the large congregation present on that Sunday.

May 19, 1888, the General Convention met in our place of worship, and continued its deliberations until its adjournment on the twenty-second. The New-Church Sabbath-School Association and the Young-People's League of the United States also held their meetings within our walls; but as their proceedings have been published at length in the *Magazine* and the *Messenger*, further space is not necessary for them in this report.

At the October quarterly meeting of our Society the Pastor brought forward the subject of missionary work, and made some suggestions as to the importance of the Society's engaging in some such work with the true missionary spirit. He also spoke of the good results that might be obtained from holding neighborhood meetings in suburban places, and mentioned Cambridge as a suitable place to begin our efforts in that direction.

By a vote of the Society, the Church Committee was instructed to take steps to commence what is now termed the Cambridge movement. A committee of young men residing in Cambridge was formed, and a canvass was made of our people residing in that city; the result showing a very strong element in favor of the proposed movement.

Accordingly, under the auspices of the Boston Society, the first meeting for Divine worship was held Dec. 2, 1888, in Roberts Hall, Cambridge, about ninety persons being present. This initial service was a very interesting one to all who took part in it, especially as its possible results were brought to mind. Since that time services have been held in the same place every Sabbath at 4 P. M., and have been well attended. During our Pastor's engagements elsewhere, his place in Cambridge has been filled by Rev. John Worcester, Rev. Julian K. Smyth, and Rev. S. M. Warren, to whom our Society is under great obligations for their kindness in this respect.

A most important movement in the history of the New Church has been the purchase, within a few weeks, of the Sparks estate in Cambridge, by the corporation of the New-Church Theological School, for the sum of thirty-five thousand dollars. This estate is situated on Quincy Street, directly opposite Memorial Hall, and is very near the centre of Harvard University.

The importance of this step and the benefits to be derived from the proximity of the oldest university in America can hardly be over-estimated. It is understood that the school will commence its sessions in Cambridge in September next, and that the services of Rev. T. F. Wright have been secured as resident professor.

Our present number of members is 619. During the past year, 11 members have been added, while 6 have been transferred to other societies, and one has withdrawn.

The Pastor has officiated at 19 baptisms, 9 marriages, 8 confirmations, and 17 funerals, and has preached 82 times. The average number of communicants at the Holy Supper has been 238. This number is smaller than usual on account of the very inclement weather that prevailed on the Sundays when the sacrament was administered.

Since the last report given to the Association eleven of our members have been removed to the spiritual world, namely: Abraham T. Lowe, Luke Bemis, Lucy A. Bemis, Ruth H. Smith, Julia B. Apthorp, Harriet M. Pitman, Hiram E. Fogg, Edward W. Brown, Abigail S. Sears, Ann M. Newton, Mary S. Hawkins.

The life and services of our aged friend, Dr. Abraham T. Lowe, are too well known to all New-Churchmen to need extended mention in this report. A longer term of life in this world than is common with mankind was vouchsafed to him by our Heavenly Father. As his days were many, so were his kind and useful acts; and it is the thought of our Society that there has passed from its earthly sight one of its most respected and beloved members. For many years he served upon our Church Committee, and only when the infirmities of age bore too heavily upon him, did he feel compelled to relinquish the loved service of assisting at the celebration of the Holy Supper.

Seldom was he absent on quarterly Sundays, and the delightful sphere of his presence will always be remembered with great pleasure by all who participated with him at the Communion Service. His funeral was from our church, and was very fully attended by representatives from different organizations and institutions in which he filled important offices, showing the high esteem in which he was held by the community at large.

Boston Highlands Society. — JULIAN K. SMYTH, *Pastor.*

THE past year has been one of earnest activity in our Society, especially among the young people. Believing it to be desirable that there should be earnest and united action among the young people of the church in promoting the interests of true religion in their midst, a number of them, last May, associated themselves as a fraternity in accordance with the following: —

DECLARATION OF PRINCIPLES.

1. *Our Charter:* "Wheresoever two or three are gathered together in My name, there am I in the midst of them."

2. *The terms of our Membership:* "One is your Master even Christ, and all ye are brethren."

3. *Our work:* The fuller establishment in the world and in our hearts of "the kingdom of God and His righteousness."

4. *The Spirit of our Work:* "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Our Motto: "In His Name."

The "Fraternity," as may be inferred from these principles, is essentially religious in character. It is a working body also, a condition of membership being that each person shall go upon one or two of the five committees to which special duties are assigned. Meetings are held fortnightly in the vestry of the church. The first half of the evening is devoted to a religious service conducted by the Pastor, and including an address. The rest of the evening is given to the hearing and discussion of the reports of the various committees, concluding oftentimes with some pleasant form of entertainment. By means of a fair, held early in the winter, a fund of over $200 was secured for carrying on the various uses of the Fraternity. This is being added to by the proceeds of occasional entertainments. The Fraternity publishes monthly a neat little eight-page paper, bearing the name of the association, and circulated without charge. Many improvements have been made in the church parlors by one of the committees. Another committee has been doing efficient mission work, a number of destitute families having been visited and clothing provided; and one little boy, now placed in one of our New-Church families, is to be taken care of for a year. The membership of the Fraternity is now over ninety.

Among the younger children in the Sunday School a band of "King's Daughters" has been formed. This little band recently held a fair in the church parlors in aid of the New-Church Mission Kindergarten, and upwards of $96 was realized.

The usual course of Sunday evening lectures by the Pastor was given during the winter, Rev. Messrs. J. C. Ager and Warren Goddard, Jr., also taking part. Although the weather was unfavorable on several of the evenings, the attendance was good.

Vesper services on Sundays began to be held the second Sunday in March, and will continue until Easter. While many families, on account of distance, cannot attend this second service, those who do come seem greatly to enjoy the quiet, almost home-like sphere that pervades these meetings.

The Pastor began a series of neighborhood meetings at the house of one of our families in Jamaica Plain. Strangers were invited in, and a special subject, chosen for the evening, presented. These meetings were very enjoyable, and although discontinued because of the pressure of other duties, will probably be resumed either in the same or some new neighborhood after the Easter season.

A special class, consisting of about eighteen young ladies, have been meeting with the Pastor on Tuesday afternoons for the study of the doctrine of discrete degrees, especially in its relation to the regeneration of man and the glorification of the Lord. The subject is illustrated by diagrams from Rev. N. C. Burnham's work, which are enlarged by one of the members of the class. The study has proved to be of the greatest interest, and every Tuesday afternoon finds the class in its place, no matter what the weather may be — absences being only for causes unavoidable.

The Sunday School has had an interesting year, with but few changes in our corps of teachers, and an increased attendance of scholars.

We have this year begun the regular distribution of the *Helper* published in Philadelphia, at our morning services.

In the way of missionary work, in addition to our own lecture course, the Pastor has held services six Sundays, during his vacation, in Gardiner, Me., Rev. H. Clinton Hay, of Cincinnati, preaching two Sundays in the same place. These summer services, which have now been held for several seasons, are well attended. This last summer two persons were received into the Church. The

Pastor has also preached in Lynn, five times; in Lawrence, four times; in Fitchburg, three times; in Cambridge, twice; and in Portland, New Haven, Brooklyn, and Providence once each.

Union Thanksgiving services were held in the church in Roxbury; also the meeting of the Council of Ministers last spring.

The balance of the legacy to this Society by the will of the late Mr. Wm. Gardiner, of Richmond, Me., has been paid. The total amount received, $6,844, together with a small fund on hand for the redemption of the church debt, has been paid in reduction of the mortgage, leaving it now at $6,000.

In every way we feel that we should "give thanks unto the Lord for all His benefits toward us." For "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Bridgewater. — T. F. Wright, *Pastor.*

During the past year our church has been open every Sunday, with services conducted by a minister, and for ten months we have had evening services. The Pastor has preached for us forty-three times and has given thirty-one lectures. He has also preached in Portland, Providence, Pawtucket, Brockton, Boston, Jefferson, N. H., and Brooklyn, and has given missionary services and lectures in Aiken, S. C., Augusta and Savannah, Ga., and in several places in Florida. He has made in different places thirty addresses on Bible lands and other subjects.

In the absence of the Pastor the services have been helpfully conducted by Rev. Messrs. Pettee, Reed, Ager, Seward, Mann, Dunham, W. Goddard, Jr., Wheeler, and Mr. J. A. Hayes.

We had special services at Thanksgiving and Christmas. The social meetings at the church parlors, the Pastor's house, and elsewhere were all satisfactory.

One of our oldest members, Mr. Daniel D. Sweet, passed to the other world in November last, aged seventy-seven years. He was an earnest New-Churchman, and seemed never so happy as when he was studying and meditating upon the doctrines of the Church. The sudden removal of an only son, years ago, led him to investigate the teachings of the New Church relating to death and the future life, and, when talking with friends, he often alluded to the

consolation afforded him then, and to the comfort and support he had derived from them since. He had been a highly valued member of our Society for fifteen years, and had been a patient sufferer from physical infirmities to a greater or less degree all that period.

Three rooms have been added to our vestry at an expense of $1,100. Contributions for that purpose enabled us to accomplish this without incurring any debt.

Our pastor spent a month, during the latter part of the winter, in missionary work in Georgia and Florida. So far as we can judge, we believe his visit South was productive of much good among our New-Church friends and others whom he met in that section. The pulpit was supplied every Sunday during his absence.

The subject uppermost in our minds, at the present time, is the contemplated removal of our Pastor from his present field of labor to one of greater responsibility and more extended uses. He has been with us nearly twenty-one years, and they have been years of great prosperity for our Society. During his ministration, a new church building has been constructed, with a vestry annexed, which has been enlarged twice, and, notwithstanding these outlays, our Society is now free from debt.

During this period our membership has greatly increased, and it has been difficult at times to provide pews for those desiring them on account of the increased attendance at church. We hope and trust that our spiritual growth has kept pace in a measure, at least, with the outward signs of progress. The relations between Pastor and people have been pleasant and harmonious at all times to a degree seldom equalled. We part with him with great regret, but willingly, as the good of the general Church, of which body we are only one of the members, calls for his services elsewhere. He will carry with him our best wishes and the sincere hope that his labors in his new field, the Theological School, will prove as acceptable as they have been to us during the pleasant years of profitable service which he has spent among us. We are hopeful that when the time comes to part at the close of the twenty-first year of his settlement, we shall be led by the Lord to find some one to take Mr. Wright's place, who will be found acceptable to all and who will be able to maintain the Society in its present prosperous condition, aided by the hearty coöperation of its members, of which he should be assured on entering upon his labors.

Brockton. — H. E. Goddard, *Pastor.*

It is our duty as well as pleasure, with each returning year, to appear at this time set aside by his Excellency our Governor, as one of fasting, humiliation, and prayer, to make our report to your Association.

The year past has brought to our Society its share of blessing and success. Each Sabbath has found a goodly number of listeners within the walls of our church, a fact which has been one of encouragement to both Pastor and people. Our congregations are steadily on the increase and we feel justified in saying that much good fruit must be the result.

Although our number of members has not largely increased, we are not discouraged, but look forward to the near future when we trust that the faithful labor of our Pastor will be rewarded, and when many who now listen from Sabbath to Sabbath to his stirring sermons will be gathered within the fold of the Church.

During our Pastor's summer vacation, services were held in the parlors of our church, which, being airy and commodious, served as a most convenient place of worship for the few remaining at home during the heated term. These services were conducted by Rev. Warren Goddard, Sr., whose voice is still listened to with attentive interest.

Our Sabbath School is in a promising condition. A good number of teachers and scholars are in regular attendance, and all seem interested in the good work. Much interest is manifested in the music of the school, which is under the guidance of Mr. Wm. H. Faxon, who has for many years had the charge, and to whose untiring interest much of the success is due. In the singing the scholars have the assistance of an orchestra of four pieces, which although a novel feature, has already proved itself a valuable adjunct.

Our Bible class under the charge of the Pastor is in a flourishing condition, and productive of much good to its members.

A very successful course of entertainments has been held the past winter. These entertainments have taken place once in two or three weeks. They serve an important use in our Society as they bring all together in social communion, especially the young to whom we must look for the future of our church.

The Ladies' Sewing Circle has held fortnightly meetings during

the past season; at each of which meetings the ladies have kindly arranged a supper to which the gentlemen have received invitations, their success being fully denoted by the attendance.

Our Pastor and his father have since our last report officiated at eighteen weddings and sixteen funerals. Several new families have taken sittings in our church, and by their steady attendance show a growing love for the "new truth."

Death has during the last year removed to the higher sphere three of our members, Henry French, Levi Holbrook, and Mrs. R. C. Kimball.

Captain French, one of the early members, died on the morning of the twenty-third of February, 1889, from the effects of an accident. He was a man of a kind and gentle disposition, one loved by all, and, as said by the Pastor at his funeral, in church matters he was always a peacemaker.

Mr. Holbrook was also one of the oldest members, one respected by all who knew him. Though a man of an unassuming nature, his word was always sought when advice was needed.

Mrs. R. C. Kimball passed from the earthly sphere the nineteenth day of August, 1888. She was a lady much devoted to her family, and loved by all, and one who, during her whole connection with our society, manifested a great interest in its welfare, thereby gaining a large circle of friends who, when the hour came for her removal to that brighter realm, could shed a tear of sympathy with the bereaved family in their hour of sorrow.

During the year drawn to a close, death has removed from our natural sight the countenance of one long familiar to all that have entered the portals of our church. We refer to the death of Mr. Flushing Cornwell. He was for about fifteen years our faithful sexton. His bright smile and pleasant word had for so many years greeted each person upon their entrance to the house of worship that his departure was mourned by all. He was not a member of our church, though during his long attendance he had learned to love and faithfully carry into effect the principles he had heard there taught.

The outlook for our Society the coming year is certainly encouraging, and with the continuance of improvement in the health of our beloved pastor, we trust that with his strength and our own exertions our best expectations may be realized.

Brookline. — Willard H. Hinkley, *Pastor.*

We have to report to the Association that we have had no increase in number since our report of last year; but our Society maintains its worship, and whatever uses it can perform, with as much earnestness and zeal as ever before. Our Sunday School is quite small, but the classes are maintained and instructed by faithful teachers.

During the past winter we have had three entertainments of a social character that have proved very pleasant and profitable. One of these was held in connection with a public fair conducted in the new "Union" building on High Street, not far from our church, under the auspices of our Ladies' Aid Society. The fair proved not only a means of adding more than six hundred dollars to our funds, but brought to our doors a number of friends from other churches who contributed largely to its success, manifesting a kind and liberal spirit.

Our Pastor has been enabled during the fall and winter to do considerable missionary work outside of Brookline, principally at Worcester, without detracting from any part of his duties at home. There is no branch of work in which our Association is engaged that seems more important than that of the Missionary Board. We hope that it may be fully sustained and carried on as it is now, and that the circles of receivers not yet formed into societies may feel the importance of uniting more closely with the Association and identifying themselves with the organized New Church, contributing to its support not merely by weekly or monthly offerings, but by an affectionate interest in its doings and a reception of the good things that are offered to them through its ministrations.

East Bridgewater. — T. O. Paine, *Pastor.*

The past year has been a pleasant one, and we trust useful to us all. We have had meeting every Sunday in the year, and our pastor has always conducted the service. Our Sunday School has been held without a regular vacation. At a meeting of the members of the Society, a Church Committee of five persons, consisting of two ladies and three gentlemen, were chosen. Sunday evening previous to Christmas we had a children's vesper service,

our smallest children taking part in recitations appropriate to the occasion. The young men sang Christmas carols, with organ and cornet accompaniment. Another entertainment was very attractive to all, and seemed to give enthusiasm to all to enter more earnestly into Sunday-school work.

The Ladies' Sewing Circle, assisted by others in the village, who always unite with us in such a hearty manner that the goodwill has been noticeable, had a sale which was a financial success. The Sunday School is much interested in a general exercise given by our pastor, teaching us how to open easily to the different books of the Bible, and what they contain. We are also led by our superintendent in learning to repeat in concert a chapter of the New Testament. He also takes charge of the music of the Society.

Two of our members, Hon. James Howard, of West Bridgewater, and Mrs. Jacob O. Rogers, one of the original members of the East Bridgewater Society, have passed into the other life. Only one of the original twenty-seven members remains. The Society was organized Aug. 2, 1838.

Our Sunday School is very interesting and, for the size of our village, unusually large. Our superintendent, L. W. Richards, is remarkably earnest and efficient.

Fall River. — JOHN WESTALL, *Pastor;* GEORGE S. WHEELER, *Minister.*

THE Fall River Society reports a year of active and prosperous work. Twelve persons have united with the Society, two by letter and ten by confirmation — six of the latter being young men. Two members have removed from the Society by letter. There have been four baptisms.

Early in the fall a Young-People's Society was formed under the name of the "Fall River Young-People's Association." A Constitution was adopted, and twenty-four of the young people became members of the Association. The meetings, which have been of a social character, are held once in two weeks. The early part of the meetings are devoted to the practice of the church music, with an occasional attempt at some chorus in secular music. Light refreshments are offered, and the latter part of the evening is devoted to the reading of some paper or from some book, and

several times games have been played. The principal of the High School very kindly gave us an evening with the large telescope that we might examine the face of the moon, and he has promised us another evening soon for the inspection of the rings of Saturn. The smallest attendance at any meeting has been sixteen, and several times there have been over forty present. By means of this Association the young people have been drawn together, and from the interest which is shown and the willingness to work which they have manifested, we may hope much for the future activity and prosperity of the church.

The Ladies' Sewing Society gave, in December, a fair and supper in Music Hall. The sale lasted from four o'clock through the evening, and netted over one hundred and seventy dollars.

The attendance at morning worship has been very good. In the fall changes were made in the order of worship which met with general approval.

On Wednesday afternoons the ladies meet for the study of "Heaven and Hell." On alternate Thursday evenings there is a general reading class for the study of the laws of the Divine Providence as given in the work on the Athanasian Creed.

On Tuesday evenings the minister, by invitation from some young English operatives, holds a Bible class in the south side of the city. The attendance at this class has been from seven to thirteen, all of them young men; some are members of the Methodist Church — not one is a member of the New Church, though three have in past years attended a New-Church Sabbath School. They all enter most heartily into the study of the Word, and it is a matter of interesting study and surprise to witness their openness and readiness to receive the truths of our doctrines when given directly from the Word; but when the same truths are given to them as distinct doctrinal teachings of the New Church, many of them recede and close their minds. This class, while it does not promise much in results for the direct benefit of the Society, is yet an open field for seed from the Lord's New Church, and it illustrates in a forcible way the value of teaching directly from the Word — opening the letter until the spirit is laid bare, and then making a direct application to the life. It seems as though there is a need for more of this kind of teaching in the New Church.

Teachers' meetings are held each Sunday evening at the house of the minister.

We have lost no members by death during the past year, but three little ones from the Sabbath School, children of Mr. and Mrs. Frank M. Chace, passed into the other world early in February from diphtheria.

The Sabbath School is in a prosperous condition. About fifty volumes have been added to the library during the year, and a large, fine map of Egypt and the Sinaitic Peninsula purchased.

The business men of Fall River have organized a Young-Men's Christian Association, and have secured a fine, large building on Main Street. The members of our Society have been invited to coöperate in the work of the Association upon equal terms with the members from other evangelical churches.

Lancaster. — RICHARD WARD, *Pastor.*

IT seems a matter of regret that we can report no accessions to our little Society the past year. When there is so much to enjoy in the Writings and teachings of the church, must we not ask ourselves if we individvally do all in our power to spread the truths, and do we try to live them?

The first death in our Society for over six years occurred last October, when one of our earliest and much esteemed members was removed to the spiritual world. Mr. Jonas Goss was an earnest reader and admirer of the Writings of Emanuel Swedenborg, and was ever ready to promote the interest of our church and Society. May our loss be his great gain.

We have at present thirty-eight members. In the Sunday School there are three teachers and seventeen scholars, including the adult class.

Our pastor has made two exchanges the past year, that of Rev. Messrs. J. E. Werren and G. I. Ward, and preached at Abington when the General Pastor preached in Lancaster. Sudden illness prevented the Rev. Joseph Pettee preaching for us the first Sunday of vacation, consequently there were no services held. The other three Sundays the pulpit was acceptably supplied by Rev. Messrs. Warren Goddard, Jr., J. C. Ager, and W. B. Hayden.

The Thursday meetings are continued for the study of the doctrines, but the attendance is small.

Our Benevolent Society includes members of other denominations. The ladies meet once in two weeks for work, and some-

times a tea-meeting is added which brings out the male members and also promotes sociability. A good deal was done in the early part of the season for the Baldwinsville Hospital.

Manchester, N. H.

The statistics show that Manchester has received eight new members and has a Sunday School of fifty-one members. It has received quarterly visits from the Rev. J. E. Werren, by whom six children have been baptized. The number of members is now forty. Mr. Jacob Deutscher is secretary, Mr. Carl Roth leader.

Mansfield. — G. F. Stearns, *Minister.*

Morning, noon, and evening services for worship, Sunday School, and lecture, have been held during the past year, excepting the omission of the evening lecture from May to October. During the absence of our minister, Rev. A. F. Frost preached three Sundays in August, and also attended one funeral, that of Mrs. Wheeler. Rev. Messrs. Pettee and Fox and Mr. Hayes have also preached one Sunday each, and Mr. Landenberger two Sundays. The evening lectures began on the first Sunday in October, and have been principally on the subject of Degrees — using diagrams put on the blackboard — from the work by Rev. N. C. Burnham. They have been helpful and interesting, taking a practical view of an interesting subject.

The social meetings on alternate Tuesday evenings, at the vestry, have been kept up, and proved useful and enjoyable.

The Society has paid for its house of worship, and is out of debt and ready to make some needed improvements in its audience-room, to provide for its library and facilities for kneeling, etc.

Four persons have been proposed for membership, who will probably unite with us on Easter day.

Newtonville. — John Worcester, *Pastor.*

This Society, heretofore known as the Newton New-Church Society, has in connection with its change of name taken important action which vests the ownership and control of all the prop-

erty held and used for purposes of worship in the single Society now incorporated under the new name which heads this report. This action has long been considered and was finally adopted by the unanimous action of the former incorporated body of pew holders and the unincorporated religious Society. We thus avoid the complications which often arise as a consequence of such double organization, and every resident member of the religious Society is enabled to enjoy the responsibility and enter with interest into the financial as well as other interests of our little community. It is all the more important to us that we combine our full strength in this manner for the reason that we need to look forward, and have already collected funds to a considerable amount for the building of a new church, which cannot be long delayed, and the purchase of a new organ, which has already been voted by the Society.

The spiritual uses are continued with growing activity and interest. The Sunday School contains sixty-two regular scholars and ten teachers. The younger classes, in which we have an unusually large proportion of children, have had general lessons throughout the year, from Mrs. Waterhouse, the clearness and simplicity of which have been most effective in impressing the story on the minds of the children, and have made the lessons interesting and valuable to adult listeners as well. In the oldest class, consisting entirely of boys, a volume of selections from the descriptive portion of Swedenborg's Writings, prepared by Rev. W. L. Worcester, though not yet published, has been used with interest and good effect. The occasional reviews of the whole school by the pastor are generally attended by a large part of the congregation.

In addition to this regular work of the Sunday School, a large doctrinal class is conducted by the pastor at the close of the morning service. A class of ladies and a class of young men have met regularly once a week during the winter, and a mixed class now meeting once a week for the study of the elements of New-Church doctrine has a membership of about thirty and meets an important want.

Our Sewing Society and the Committee on Social Recreation have done good work in their usual efficient manner.

As an indication of our relation to other religious societies, may be mentioned the occasion a few weeks ago, when our pastor, by

invitation of a literary club, read a long paper upon the church and her doctrines, and afterwards for another hour answered questions which were only full of intelligent and friendly interest. The ministers of all the other societies were present on this occasion.

As indicating the spirit which prevails with us, we may quote from our pastor's annual report, as follows:

As to outward association and knowledge we miss the friends who year by year are gathering on the other side. No one is more missed in that way than the ever-willing and helpful friend who has gone this year; yet I think we do not feel weakened in spirit, and it seems to me that this would not be possible were it not that they do not leave us in spirit, but contribute their affection, their interest, their intelligent thought to every good spiritual work we undertake. It is pleasant to believe this and to trust in their helpful interest in whatever changes there may be before us.

I am strongly impressed with the feeling that the church is approaching a new state; that the state which has been characterized by the study of doctrine for the sake of clear and true thinking, as an end, is at its close, and that we are coming to a state where the love of the Lord will be to us a delight and will give new life to all the work we do, in which we shall not love truth less, but even more than before, for the sake of the Lord and a full understanding of His work and of what He would have us do.

The falsities against which clear thinking is especially directed are rapidly disappearing, and there is a great constructive work before us. Old fictions about the Lord and His kingdom are demolished, but there is very little true knowledge in regard to Him and of living relation to Him. For helping men to know the Lord and to come into conjunction with Him, the church herself must be full of a living knowledge of Him. He must be to her not a remote God Whom she teaches about, but a present Lord felt in her heart, to Whom she brings those who will listen to her. I believe that the Lord is bringing to pass a change in our state to fit us for this work, and I believe that He is changing the state of the world about us, so that as fast as we are ready the opportunities for a new and helpful relation to others will be waiting for us. If my thought about the change that is upon us meets a response in your hearts, I invite you all to join with me in doing our full part to bring it to pass.

Providence.

The regular church work of this Society has gone on much as in the past with little deviation from the regular course. As our former pastor, Rev. Warren Goddard, Jr., has decided to discontinue his services in his ministerial capacity, the Society has been for some time on the lookout for other available candidates. Some

correspondence with Rev. H. C. Hay, at present of Cincinnati, has been carried on, and he has a call from this Society under consideration.

The withdrawal of Mr. Goddard must be regretted by all who have had the benefit of his instructive and practical explanations of the Word, and have witnessed his untiring devotion to church work. Mr. Goddard will not be lost to us, as his business is to be located in this city, and his many friends wish him God speed in his new work.

In the spring of 1888 a course of six Sunday evening lectures was given in the church, by Rev. Messrs. Chauncey Giles, James Reed, T. F. Wright, Stephen Jepson, and Warren Goddard, Jr. The attendance at these lectures was very large, and was for the most part made up of people outside of the regular church congregation. In the fall another course of lectures, four in number, was given by Rev. Messrs. J. C. Ager, James Reed, J. K. Smyth, and Warren Goddard, Jr. These lectures were also well attended.

The Wednesday evening meetings for the discussion of religious subjects in the light of the New-Church doctrines have proved to be interesting and instructive, although attended only by a very few.

The Young-People's Society has extended an invitation to the older members of the church to attend its social meetings, and we believe those who have accepted have enjoyed the entertainment provided. In March, Mr. Nussbaum exhibited his celebrated stereopticon pictures of scenes in the life of Jesus, to a large and interested audience.

Ten of the young ladies of the Sunday School have recently started, under the direction of one of the teachers, the order of the "King's Daughters." They hope soon, by means of an entertainment, to increase their ability to help worthy individuals in need of assistance.

The average attendance at church service remains about the same; the record of attendance at Sunday School shows a slight decrease.

During the year the membership of the Society has been reduced by the death of six members and the withdrawal of one; Edward M. Tyler, Mrs. Anna P. Jackson, Thomas Hope, Mrs. Chloe P. Moore, Hugh Crawford, and Andrew B. Moore have passed to the other life. Mrs. Harriet A. Brownell has withdrawn from the

Society. Mr. Tyler was for some years the treasurer of this Society; Mrs. Jackson was the last of the original members; Mr. Thomas Hope was chairman of the Society at the time of his death, and was a most active and valued member.

The pastor has officiated at two baptisms, four weddings, and fourteen funerals. The members of this Society number at present one hundred and two.

Salem. — M. J. Callan, *Minister.*

Rev. D. V. Bowen resigned the pastorate of this Society, and left for Ontario, Cal., in December, 1887. Preaching was maintained by supplies from Sabbath to Sabbath until June, 1888, when Rev. M. J. Callan was engaged to preach one year — in Salem in the forenoon and in Lynn in the afternoon of each Sabbath. He commenced his charge the first of June last, preaching in both places, and performing as much pastoral work during the week as time would permit. He has worked faithfully in the attempt to do this double work. In addition to the services on the Sabbath, he has most of the time conducted a Friday evening conference meeting in Salem, and a Wednesday evening class or doctrinal meeting in Lynn; besides all this he is superintendent of the Sabbath Schools in Salem and in Lynn.

In so large a field cultivated by one man, though the ploughing may be extensive, careful weeding and general fine culture would have to be somewhat neglected. There are none more conscious than he of the impossibility of rightly cultivating so large a field with one pair of hands. The fault, in this case, is in the place and not in him, for he has done all that the time at his command would permit. But though this was in a measure forseen, it was agreed to by the Salem Society as the best thing that could be done under the circumstances; in fact its financial condition seemed to leave no other course open to it. And as its financial condition has not improved, it is desired to continue the same arrangement another year; for whatever may be the defects of the plan, it gives promise of the continuation of services here another year, in which the Lord Jesus Christ is worshipped in His Divine Humanity, which is esteemed among us as a great blessing.

Two of the original members of the Society have passed on to the spiritual world during the past year, Miss Mary Eveleth and

Mrs. Hannah Ingersoll. Miss Eveleth left two thousand dollars to the Salem Society, to be paid after the death of two nieces, one of whom has since deceased.

The Society owes three thousand five hundred dollars on its temple. Other statistics are herewith submitted.

Waltham.— Benjamin Worcester, *Leader.*

The main point in the history of the Waltham Society for the past year, of general interest, is the fact of a considerable change in the membership. Although the change, numerically speaking, has not been large — we having received but five new members in all, two of whom came from the Brookline Society and one from the Boston — still, so far as active church life is concerned, the general complexion of our membership seems to have been materially altered, and as we have every reason to believe greatly improved.

In the absence of Mr. John T. Prince we miss one of our most highly esteemed members and one who, by his ready assistance in times of need and by his constant counsel and encouragement, has seemed to be an almost indispensable member of the community.

Owing to the protracted illness of our leader, which was reported a year ago, we were deprived of his services for nearly one half the year. His position was very acceptably filled during the early part of the year by Mr. Prince, and later by Mr. E. Waldo Cutler and Mr. Geo. Phinney, while on several occasions Mr. Björck kindly preached for us.

One of the effects of the change of membership of our Society has been the introduction of a new system of mid-week meetings. These have been held only once in two weeks instead of weekly as heretofore, and the last half has been devoted to social intercourse preceded by an hour of doctrinal readings and explanations. More attention has been paid to having the subjects for consideration announced in advance, and the committee in charge have been rewarded for their labor by securing a gain of about one hundred per cent. in the average attendance.

The statistics show a decrease in the average attendance at regular meetings of worship as well as in the size of the Sunday School. This is almost entirely due to the unfortunate decrease

in the number of pupils at the New-Church school, which has most unexpectedly occurred just as the accommodations have been greatly enlarged.

Yarmouth. — G. I. Ward, *Minister.*

Sabbath morning services have been held throughout the year, vespers through July and August, Sabbath School and Sunday evening doctrinal class during the other months. The doctrinal class has exceeded our expectations in numbers and in interest. Our minister has officiated at one wedding and three funerals. One of the oldest, most earnest, and devoted members, Mrs. Nancy White, has gone to her eternal home, and two others, Mrs. Lucy A. Eldridge and Miss Georgiana Hallet, have transferred their membership to the Boston Society.

Our new piano has rendered valuable service in our social entertainments, of which there have been more than usual. The church has been made more comfortable this winter by means of a new and larger furnace, which may in part account for a better attendance at the morning service.

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*Lynn.**

In this city there is yet no formal organization, although this is kept steadily in view by those who are interested in the work and attend the services. There is, however, an organized Social Circle, which has lunar monthly meetings with some kind of entertainment, and on each intervening Tuesday evening the meeting of the Reading Circle takes place.

Regular Sunday services have been held for the past few months in a very appropriate hall, No. 91 Central Avenue, under the very acceptable services of Rev. M. J. Callan, who resides in Salem and divides his time between the two places. It is sincerely hoped that we shall be enabled to continue this arrangement for another year.

Late in the fall a Sunday School was started and has been kept up with a growing interest, there being two adult classes and two

* This communication, which was intended for the meeting, was received by mail the next day. Secretary.

juvenile classes. Quite a library has been secured, and a suitable book-case was procured by the Social Circle. On our purpose being known to establish a Sunday School, donations were made of singing-books, so that we are well provided in this respect; and for such a small school we think the singing is very commendable. In sustaining this work there have been some disappointments, as we might reasonably expect; some of those whom it was thought would lend their countenance and assistance having failed to become thoroughly identified with the movement. But we are far from being discouraged, realizing that the day of small things is one of the concomitants of the New Church, and indeed with every created thing. We fully realize that we are but an infant, dependent upon parental support, and for which we are truly grateful; and it is quite as certain that we would like to walk alone as much as the adults around us would like to have us, and we are certainly gaining strength, and contemplate a church organization in the near future with great satisfaction.

In behalf of the Provisional Committee.

I. H. Stearns, *Secretary.*

REPORTS OF OFFICERS AND COMMITTEES.

Report of the General Pastor.

There is perhaps no more touching and instructive part of the Scripture than that contained in the latter part of chapter xxv. in the Gospel by Matthew. I refer particularly to the principle of the award at the Judgment to those on the Lord's right hand and on His left. To those on His right hand He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink;" etc. And when they express their surprise at this declaration of His, and ask, "When saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink?" He replies, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." To those on His left hand He says, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink:" and in reply to their inquiry when they had thus treated Him, He said, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me." The conclusion is: "And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. xxv. 34, 35, 37, 40–42, 44–46.)

The specially touching and practically instructive point is, that those on the right hand have given food and drink to the Lord in giving them to spiritually hungry and thirsty brethren; and that those on the left hand have failed to minister to His hunger and thirst by failing to minister to those of their needy brethren.

This involves the wonderful fact that the Lord is in those who have the qualities denoted by hunger and thirst and the other forms of need mentioned that are not included in our quotation. We know that to be hungry and thirsty in a sense here meant is to have a sincere desire for what is good and true; that it is to have a desire of living a good life and of the truth that gives instruction in regard to such life and helps in coming into it. Now, such a state as this in men is only from the Lord in them; indeed, accord-

ing to the strict interpretation of His words, it is the Lord in them. It is He Himself in them in such a sense that in ministering to these needs in men we are actually doing good to Him; and in neglecting to minister to these needs in our fellowmen we are neglecting the great opportunity of all opportunities to do good to Him.

If there is an individual man whom we know who has this hunger and thirst, by doing what is in our power to give him spiritual food and drink, we are availing ourselves, wonderful to say, of an opportunity to do good to our Lord; for He is in — He says He is in — our brother who desires this food and drink. On the other hand, if there is an individual man whom we know, or whom we may and ought to know, in whom, in the sense in which we are speaking, the Lord is, and we do not so far as is in our power minister to his need, we miss — set aside — an opportunity of doing good to the Lord.

Again, we have reason to believe from what comes within our observation that there are several, it may be not a few, persons in some place within our reach in whom the hunger and thirst are, which are only from the Lord, and by ministering to whom we shall be doing good to Him, and by neglecting to minister to whom we shall be neglecting to do good to Him.

Then there are bodies of men, societies of several persons, in numbers greater or less, who are associated together for the purpose of being supplied with spiritual food and drink — flocks that need shepherds to feed and to lead them; these are eminently of the hungry and thirsty, and the Lord is in them in an eminent degree. It follows that in doing good to them, in providing them with shepherds who can minister constantly and efficiently to their needs we are doing good to the Lord in a superior degree; and in neglecting to provide pastors after the Lord's own heart for such as these, we should, in an eminent degree, be neglecting to do good to Him.

We *find* ourselves in circumstances at this time which emphatically demand attention. There exist these eminent needs which we seem unable to supply. The Lord, in bodies of our brethren, has needs to which we seem to be unprepared to minister, and the duty is laid upon us of doing what is in our power to meet the emergency. What is needed to meet this imperative demand is an addition to the number and efficiency of our ministers. What we need is more of that spirit from the Lord in which He gave ex-

pression when He said, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest" (MATT. ix. 37, 38).

This need of laborers and desire of them, that we find existing, are from the Lord; let there be also that existing in us from Him which feels the demand, and puts forth all its strength, spiritually and naturally, to supply it — the prayer for laborers that joins with it all needed effort. As the need is from the Lord in the societies needing pastoral service, so the ministering to the need must be from the Lord in those who must supply the need; and that means only that with the need and supplying it in view, we are more to set self aside and open our hearts more to the Lord and His work.

In the verse preceding that containing the Lord's words in regard to the plenteousness of the harvest and the fewness of the laborers, it is said of the Lord: "When He saw the multitudes He was moved with compassion on them, because they fainted and were as sheep without a shepherd." We have only to receive this spirit of the Lord into ourselves and act from it and the pressing need will be supplied. In the work of our Association we trust there is evidence that something of this spirit is felt, and that there is at least a feeble beginning of the true, practical method of doing good to the Lord by ministering to what is from Him in our needy brethren.

I have preached, during the year past, forty-six times, in twenty-nine different places. Have administered the Holy Supper nineteen times, in nine different places: in Franklin five times, in Waltham four times, in Dorchester, West Foxborough, and Hartford each twice, and in Springfield, Lynn, Worcester, and Salem, once each. The Societies and circles to which the Holy Supper has been administered, excepting Waltham, where there are usually fifty or more communicants, are quite small. The number of persons who have received this sacrament in the nineteen times of its administration is three hundred and eighty-six. The number that have received it in the nine separate places, counting only one administration in each, is two hundred and fourteen. The number of baptisms during the year is sixteen, and the number of confirmations nineteen. Number of funerals three.

In concurrence with the Executive Committee, I sanctioned the ordination of George S. Wheeler and Michael J. Callan, and, in connection with the President of the Convention, officiated at

their ordination, at the meeting of that body in Boston, May 20, 1888. Have also extended the candidacy of John A. Hayes for the ministry from May, 1888, to May, 1889.

A report of the missionary work for the year, which is quite considerable, will be made by the Missionary Board.

Respectfully submitted.

JOSEPH PETTEE.

REPORT OF THE EXECUTIVE COMMITTEE.

BUT one meeting has been held since the last session of Association. Rev. Messrs. Worcester, Hinkley, Wright, and Smyth were then chosen members of the Missionary Board for the ensuing year. Delegates to Convention were also elected, and a small committee appointed to arrange, if possible, for reduced rates of fare. Consideration was given to the work and needs of the Orphanage Board, and to the subject of such work as is done by the English brethren in their Evidence Society.

Respectfully submitted.

JOSEPH PETTEE, *Chairman.*

T. F. WRIGHT, *Secretary.*

REPORT OF THE MISSIONARY BOARD.

THE work carried on by this Board during the past six months has been greater than ever before. In addition to the services of Messrs. Pettee and Stearns, we have also had those of Mr. J. A. Hayes. The number of places for regular visits has increased, and the expense has been proportionately enlarged, because, as a rule, these places are able at first only to furnish a hall for service and lodging for the missionary.

Mr. Pettee has performed duties which he will mention in his own report. He has been generally employed on Sunday, either among the Societies or in missions, and has continued to spend Wednesday and Thursday in uses at the Union. His health has been very good, and he has always carried to places of work the influence of the holy city. Salem, Lynn, Franklin, Providence, Pawtucket, Yarmouth, Foxborough, Springfield, Brookline, Fall

River, Bridgewater, Brockton, Dorchester, Newtonville, Waltham, Abington, Boston, Mansfield, Lawrence, Worcester, Fitchburg, Hartford, and New York are the places in which he spent Sundays.

Mr. Stearns, with a week or two of cessation, from illness, has steadily pursued his labor of conducting reading-circles, by providing books and plans for daily readings and by visiting the people in order to explain and develop an interest in what is read. An enumeration of the places visited will show the degree of his activity: Worcester, Fitchburg, Bedford, Lowell, Lawrence, Manchester, Nashua, Walpole, Groton, Pepperell, Lynn, Clinton, Worcester, Leominster, Taunton, Foxborough, Framingham, Hopkinton, New Salem, Haverhill, Groveland, Rockport, Gloucester, Fayville, Millbury, Westborough, Attleborough, and Providence. He has spent Sunday in Mansfield till lately, when a student has been there several times to enable Mr. Stearns to hold services for the circle at Lawrence.

Mr. Hayes began to serve the Board in October last. Soon afterwards three places were assigned him, Fitchburg, Lowell, and Manchester, N. H., and these he has regularly visited each week. We have reason to believe that his work is useful and is favorably received.

Coming now to speak of places, we mention those which have received special attention. Lynn was such a place up to last spring, when Rev. M. J. Callan took charge of it in connection with Salem. Lynn has not yet organized as a Society, and it still receives aid from the Board, but it is believed that there is growth there and that this mission will in due time be self-supporting.

In Springfield aid is given to enable the Society there to have the services of Rev. Stephen Jepson.

In Worcester evening services were held for some months by Mr. Hinkley, with the earnest coöperation of some and the less hopeful assistance of others. It seemed best in March to suspend these meetings for the present, continuing the visits of Mr. Stearns, and looking forward to reopening public meetings when circumstances may seem to warrant it.

The meetings at Fitchburg have been kept up. Through the winter a small number have met in an unattractive room. The use of the hall used last summer has now been secured, and Mr. Hayes will continue to serve them.

In Lowell a small but regular meeting has been held by Mr. Hayes on a week night.

The same is true of Manchester, N. H., where it is impossible to unite the English and German people because of the difference in language. The Germans have gone on steadily, having quarterly visits from Mr. Werren; and the others have had a small week-night meeting with Mr. Hayes.

Lawrence had a course of lectures from Rev. Messrs. Reed and Smyth, and then a large attendance continued upon services conducted by others; so that at present this is the most promising of our stations and will receive special attention.

The expense of this and less noticeable work has been great and has been borne by the Union, as from time to time requested by the Board. The salary of Mr. Stearns is $1000, of which Mansfield furnishes $200; that of Mr. Hayes is $60 a month. During the year now closed, we have expended at Springfield $86, Worcester $204.50, Fitchburg $217.15, Lynn $240, Lawrence $73.30; for Mr. Spiers's summer work $97, and some small amounts for railroads tickets, books and tracts to distribute, and printing, the whole year's expense amounting to $2,424.53, exclusive of what is paid to Mr. Pettee. As the societies have contributed during the year but about $2,200, it will be seen that we have gone beyond the point of expending on missionary service all that they place in our hands for this purpose.

It will be seen that we are employing all the men who can be moderately compensated, and that we have an unprecedented number of places for regular work. They are all large cities; in all of them there are friends ready to coöperate by furnishing a place of meeting; and in all of them, if the right agencies can be used, we have reason to hope for the development of societies. We propose to take pains, by placing boxes for contributions in all such places of meeting, and otherwise, to receive what aid the places themselves can furnish; but it is obvious that to make our work efficient, even if no new places are opened, we must receive, by contributions of societies and individuals to the Union, a larger sum than was within our reach last year. It must be evident to all that the present general seed-sowing must be followed by careful and prolonged husbandry if those who come after us are to enjoy the full corn in the ear when the fruit thereof shall shake like Lebanon.

Respectfully submitted,

T. F. Wright, *Secretary.*

Committee of Ministers.

The regular monthly meetings of ministers have been maintained. Though some of the ministers cannot attend each month, on account of feeble health or the expense of the journey involved, yet an average attendance of twelve shows that, to the most of our ministers, the meetings are a well-appreciated school of inquiry and place of sympathetic comparison of views and methods. It is noticeable that when a minister from another Association is in Boston or vicinity over Sunday, he always shows an eager interest in this meeting.

The subjects considered have been Bible studies and topics of doctrinal inquiry or moral weight, such as quotations from the Old Testament in the New; what becomes of remains with the confirmed evil; the power of organization for Christian work; the meaning of Psalm xxi.; the danger of indulging persuasions; the book of Job; the book of Daniel, which Rev. Mr. Hinkley is studying in detail; the true wine; the character of Judas Iscariot; and the duty of the ministers in regard to questions which will arise at Convention. A list of subjects is always kept, and one or more assignments are made at each meeting for the next.

The meetings are held the first Monday in each month and last about three hours.

Respectfully submitted,

Joseph Pettee, *Chairman.*

T. F. Wright, *Secretary.*

Report of the Orphanage Board.

In compliance with the vote of the Board, the Secretary reports that the little girl who had been boarded with Mrs. Perry for a year, was, December first, returned to her relatives for them to support and care for her, the Board offering for a time to assist in clothing her, but not feeling warranted in longer assuming the regular expense of her board. One other case, that of a little boy in a family of the Roxbury congregation, has been brought to the notice of the Board, he being cared for at present by the Mission Committee of the Fraternity of that Society. Aid may be asked for in this case, but cannot be extended unless the treasury is supplied with means for rendering assistance.

The Treasurer reports: —

Balance due Treasurer, as per last report, Oct. 11	$34.43	
Paid for clothing and express	9.30	
" Mrs. Perry, for board	30.50	
" Mrs. Perry, for clothing	4.22	
		$78.45
Received by contributions	$17.10	
" Collection, Abington Sunday School	2.92	
" " Providence "	5.14	
" " Fall River "	5.50	
" " Brookline "	1.50	
" " Brockton "	2.58	
" second " Bridgewater "	9.53	
		$44.27
Balance due Treasurer	$34.18	

HORACE W. WRIGHT, *Secretary.*

REPORT OF THE PRESIDENT OF THE MASSACHUSETTS NEW-CHURCH UNION.

IN presenting the annual report for the year which closed on Feb. 28, 1889, we remark with much satisfaction that with a considerable increase in the activity of many of our uses, and especially in that performed through the Missionary Board, for the maintenance of which a much larger sum than usual has been required, our income has at the same time been increased; and although we close our accounts with a small deficiency chargeable to the operations dependent upon income gained otherwise than through book sales, we held an abundant surplus from last year's work with which it might be met.

The general statement of income and expenditure presented by the Treasurer shows that we have received during the current year:

From Contributions	$2,204.94
For Ministerial Service	361.63
From Income of Funds for Missionary Work	346.40
For use of Rooms	342.00
For net Rents	3,475.65
For Interest	892.96
Total	$7,623.58

Of the above sum, $2,566.57 was received or contributed on account of missionary work, and the balance, $5,057.01 accrued from funds held by the Union for its general uses.

Comparing the receipts for this year with those of the year preceding we find that in 1887 we received on account of missionary work, $2,655.62, and from our own resources, $4,429.54, making a total of $7,085.16 ; an increase of general income of $627.47, and a decrease of missionary income of $89.05, leaving a net increase of $538.42.

The expenditures have been as follows, namely : —

For Missionary Work, including the Salaries and Expenses of Mr. Pettee and Mr. Stearns	$3,827.37
Salaries and Expenses at Rooms	2,769.41
Printing, Binding, Insurance, etc.	276.01
General-Convention Assessment	84.85
Deficit New-Jerusalem Magazine	436.70
Deficit Children's Magazine	303.82
Total	$7,698.16

A sum which exceeds the income by $74.58, and the expenditure of last year by $1,772.05. Of this excess of expenditure $1,202.38 is chargeable to missionary work, and most of the remainder to the loss in publishing our two Magazines, which was $740.52 the present year against $171.72 in the year 1887.

These figures are presented in detail that they may serve as a record for future examination or for present use to any who desire such information. With the general result no one need be dissatisfied. It has been well understood that the Missionary Board desired to extend its field of operations as far as the condition of our funds would permit, and the Standing Committee has felt disposed to go to the extreme limit of safety in making appropriations. The report of the Missionary Board has given you full details of its work. We must be well aware that the seed which is sown may for a long time lie hidden and dormant, much of it may appear to have been lost or wasted, and in nearly every case the work must be patiently experimental ; but it is an important part of that for which we are organized, and we need not fear to make use of all the means we can gather.

The General Funds of the Union have been increased during the year by the receipt of $1,711.02 from the executors of the will of the late Wm. S. Gardiner, and the sum of $500 has been received

from the estate of the late Mrs. Towne, of Brookline, the income of the latter being applicable only to the relief of aged and needy ministers.

The Funds now held by the Union are applicable to uses in the following manner : —

For the relief of Ministers, including accrued income	$14,429.59
For Theological School, and other especial trusts	26,284.33
For maintaining the Libraries	540.49
Devoted to Missionary Uses by vote of Standing Committee	3,457.13
For General Uses of the Union	67,646.50
For Furniture, Books, Libraries, etc.	7,234.57
Total	$119,592.61

which amount is represented by the following property held for its investment : —

Building No. 169 Tremont Street	$50,000.00
Notes with morgtgage security	23,600.00
Notes with collateral security	32,800.00
Accounts due on Booksales and other accounts	2,341.21
Libraries, Furniture, Fixtures	3,150.00
Printing-Office Equipment	2,328.14
Books and Stereotype Plates	3,705.58
Cash	1,667.68
Total	$119,592.61

The building on Tremont Street is well known to have a market value nearly double the cost at which it still stands in our account. During the year an offer of $85,000 was declined by the Committee, and we are constantly urged to name a price at which we will sell. As an offer of $90,000 made by us for the adjoining building was at once declined, it is not unlikely that we may be offered $100,000 at some not distant period, in which case the question of sale would become matter for further serious consideration.

Could the Union purchase one of the adjoining buildings on either side at any price which we are likely to be offered for our own, the investment would be much improved, as opportunity would then be afforded for placing an elevator so as to accommodate both, thus increasing largely the rental value of the upper stories. If this cannot be done, our effort so far having been in vain, it may be best to sell, and seek a location somewhat more remote from the present noise and bustle of business, which are not entirely in harmony with most of our uses.

The rental value of the building is improving, and we have made a new lease of the store on the first floor for three years at an advance of $300 per annum.

The notes amounting to $56,400, in which the remaining investment for income is held, are believed to be entirely secure; the real estate and collateral security being at present ample. The Committee is, however, desirous to make if possible a sound investment in real estate, believing that it offers on the whole the best conditions of safety and profit.

Other uses of the Union show but little change.

The Magazines, while suffering a small loss of subscribers, are not on that account alone chargeable with the excess of deficit shown in the account. The business of the printing-office, though fully equal in amount to that of last year, has not, for some reason, afforded so much profit, and as this office is run mainly for the sake of the Magazines, its deficiency of profit appears against them.

We could not, however, now dispense with this valuable adjunct to our uses, and the quality of its work continues to attract the attention and the orders of a large part of those in the church who desire to avail themselves of such facilities.

We append a list of the more important details of the work which has been done by the office during the current year: —

For the Boston Society, monthly Manuals, Sunday-school lesson charts, and sundry other work.

For Board of Publication, an edition of Bible Series IV.

For the Boston Highlands Sunday school, Weekly Questions.

For our Book-Sales Department, an edition each of *Songs, Hymns, and Carols, Part I.*; Silver's *Holy Word in its Own Defence*; *Songs, Hymns, and Carols, Part II.*; Worcester's *Plants of the Bible*; *New-Church Almanac.*

Our Church Uses, 2 numbers.

For the New-Church Theological School, Records of Directors' Meetings; an edition of *Correspondence-School Notes to Heaven and Hell*; also to *Divine Love and Wisdom.*

For Boston Young-Peoples' Association, Programmes and other work.

Massachusetts Association Journal, 2 numbers.

For the General Convention, Programmes and Reports for Annual Meeting; Journal of Meeting; an edition of *Reprint of Early Journals, Part I.*; also work on *Part II.*

For Board of Home and Foreign Missions, Annual Report, Circulars, and other work.

For Massachusetts Sunday-school Conference, Journal of Annual Meeting.

For American New-Church Sunday-School Association, Journal of Annual Meeting, and other work.

For New-Church Club, Lists of members and meetings, etc.

The Fraternity, Roxbury, monthly paper.

For American League of Young-Peoples' Societies, Joint Annual Reports.

For Rev. John Worcester, Plates of *Plants of the Bible;* Plates of *Physiological Correspondences.*

For Newtonville Society, Manuals, etc.

For Boston Highlands Society, Programmes, etc.

For Trustees of Rotch Legacy, Plates of 611 pages *Arcana Cœlestia.*

Sundry work for Union, Missionary Board, and the monthly issue of both magazines.

The book sales for the year have reached the sum of $3,110.65, with a profit of $494.25, which sum we do not treat as income, but as a guarantee fund against future depreciation. A valuable gift of books and stereotype plates was received during the year from Mr. T. H. Carter. We have been disappointed in the demand for the New-Church Almanac, so carefully prepared by Mr. T. W. Harris, and which contains so much valuable information in regard to the organization and work of the New Church from its beginning, that we supposed it would be ensured a place in every New-Church home. Only 500 of the 1,200 copies printed have as yet been sold, and the cost of its publication exceeds by a considerable amount the sum received from these sales.

The Circulating Library has been used by 518 persons during the year, of whom 130 were new takers; 758 volumes have been loaned, of which 153 were works of Swedenborg; 13 new books have been added to the Circulating and 37 to the Reference Library.

The Rooms have been used for 242 meetings of boards, committees, and clubs, and we consider that in this they perform an important use. The Committee has, however, felt obliged to limit their use to such meetings as will not disturb the general business or derange the furniture and other appurtenances of the Rooms,

and are at the same time consistent with their quiet, business, and churchly aspect. For this reason they have decided to decline to allow them to be used for theatrical or other similar exhibitions, for tea parties with refreshments, or for any merely social entertainments for which an entrance fee would be charged. During the year an interesting water-color picture of the house in which Swedenborg lived in Stockholm has been hung upon the walls.

Since the last meeting of the Massachusetts Association, in October, and therefore since any report of our doings has been made public, we have been called upon, under circumstances which enlisted our deepest sympathy and regret, to part with another valued and useful member of our Standing Committee who had served with us faithfully for many years. The removal to the spiritual world, on the nineteenth of October last, of Royal M. Pulsifer came to his associates as a most serious trial; the sense of our loss in thus parting from him cannot be better or more fully expressed than it is in the subjoined letter to Mrs. Pulsifer written at the request of the Committee: —

TUESDAY, Nov. 13, 1889.

MRS. ROYAL M. PULSIFER,

Dear Madam: At the last meeting of the Standing Committee of the Massachusetts New-Church Union, I was directed to convey to yourself and family assurance of the Committee's deep sense of bereavement in the loss of their much loved associate, Royal M. Pulsifer, and their warm sympathy with those who were bound to him by ties yet more sacred. To know him and work with him was to love him. Long association with him thus permitted us to know his intense love of use. The delight which he found in service for the church, he imparted in some measure to those serving with him. We count it among the treasured experiences of life to have been with him in a portion of his unselfish and unceasing doing. It is given him to enter before us into uses of still higher delight, and in his greater opportunities there is consolation for our sorrow.

I beg to add assurance of my personal sympathy and respect.

Very sincerely, your obedient servant,

ALBERT MASON.

The vacancy in the Standing Committee caused by Mr. Pulsifer's death has not been filled by them, but is left to the Union at this annual meeting.

Respectfully submitted,

FRANCIS A. DEWSON, *President.*

STATISTICS FOR THE YEAR ENDING APRIL 4, 1889.

Name of Society.	Pastor, Minister, or Leader.	No. of Members.	Average attendance at Holy Supper.	Average attendance at Public Worship.	Baptisms.	Confirmations.	Added to Membership.	Deaths or Removals.	S. S. Teachers.	S. S. Scholars.
Abington	J. E. Werren, Pastor	71	32	. . .	11	. . .	. . .	3	6	36
Boston	James Reed, Pastor	619	238	. . .	19	8	11	7	25	223
Boston Highlands	J. K. Smyth, Pastor	172	97	250	12	. . .	12	. . .	22	184
Bridgewater	T. F. Wright, Pastor	131	78	175	7	4	1	1	10	150
Brockton	H. E. Goddard, Pastor	88	. . .	. . .	4	2	2	3	. . .	. . .
Brookline	W. H. Hinkley, Pastor	56	. . .	50	3	. . .	. . .	4	7	40
Dorchester	J. B. Spiers, Leader	24	19	28	. . .	. . .	. . .	2	7	29
East Bridgewater	T. O. Paine, Pastor	54	33	. . .	2	1	1	2	7	56
Fall River	J. Westall, Pastor; G. S. Wheeler, Minister	49	26	70	4	10	12	2	7	72
Lancaster	Richard Ward, Pastor	38	22	30	. . .	. . .	. . .	1	3	17
Manchester	Carl Roth, Leader	40	30	25	6	. . .	8	. . .	11	51
Mansfield	G. F. Stearns, Minister	28	15	30	. . .	. . .	. . .	. . .	3	29
Newtonville	John Worcester, Pastor	70	64	. . .	4	. . .	1	1	10	62
Pawtucket	W. Goddard, Jr., Minister	26	6	11	. . .	. . .	. . .	. . .	. . .	. . .
Providence	W. Goddard, Jr., Pastor	102	47	78	1	3	. . .	7	7	66
Salem	M. J. Callan, Minister	32	20	30	2	1	4	2	4	20
Springfield	S. Jepson, Minister	17	18	35	2	. . .	. . .	. . .	2	30
Waltham	B. Worcester, Leader	44	50	78	1	5	5	. . .	4	40
Yarmouth	G. I. Ward, Minister	31	16	55	. . .	. . .	. . .	3	3	25

Whole number of members, 1,692.

TREASURER'S

Dr. T. B. Ticknor, Treasurer, *in account with*

1888.			
April 5.	To Collection at Association Meeting.....	$83.32	
Oct. 11.	" " "	74.40	
			$157.72
	Amount rec'd from Boston Society.....	300.00	
	" " Ladies' Reading Class...	27.00	
	" " Harvard Biblical Club ..	15.00	
			342.00
	Contributions received: —		
	Abington	25.42	
	Boston	1,271.79	
	Boston Highlands	125.00	
	Bridgewater.	100.00	
	Brockton	75.00	
	Brookline.....	30.40	
	Fall River	15.00	
	Gloucester.....	16.50	
	Manchester, N. H.	25.00	
	Newtonville	250.00	
	Salem.....	11.00	
	Waltham	20.00	
	Yarmouth.....	9.61	
	Sundries.....	72.50	
			2,047.22
	Amount received for ministerial services of Mr. Pettee and Mr. Stearns: —		
	Connecticut Association.....	55.00	
	Dorchester.....	14.00	
	Fall River	24.50	
	Franklin	20.55	
	Lancaster	5.58	
	Mansfield	200.00	
	Providence.....	7.00	
	Salem.....	10.00	
	Waltham	25.00	
			361.63
	From Income of Missionary Fund.....		346.40
	Rents, Jenkins Building,.....	4,795.00	
	Less Taxes, Insurance, Repairs, and Sundry Expenses	1,319.35	
			3,475.65
	Booksales profits		494.25
	Balance of Interest Account		892.96
			$8,117.83

REPORT.

The Massachusetts New-Church Union. Cr.

1889.			
Feb. 28.	By Cash paid Rev. Joseph Pettee, salary.....	$1,200.00	
	" " " " " expenses ...	187.84	
			$1,387.84
	" " E. A. Whiston, salary.....	1,700.00	
	" " Miss Lizzie Wyeth, salary	600.00	
	" " Francis W. Tufts, salary.....	234.00	
			2,534.00
	Cost of April Journal of Association.....	72.85	
	Cost of October Journal of Association.....	25.35	
			98.20
	Assessment of General Convention 1888–9..		84.85
	Insurance on furniture and libraries	27.30	
	Binding Library books	21.08	
	Fuel.....	45.40	
	Gas.....	31.33	
	Printing circulars, notices, etc.	59.68	
	Printing By-Laws of Union	24.25	
	Stationery, blank books, etc.	52.86	
	Furniture and repairs in rooms	50.32	
	Printing " Our Church Uses," 2 nos.	35.50	
	Bibles given at ordinations.....	10.00	
	Rent of Safe, Bay State Trust Co.	7.50	
	Sundry expenses at rooms	48.00	
			413.22
	Cash paid by order of Missionary Board....		2,439.53
	Deficit on *N. J. Magazine* charged off		436.70
	Deficit on *Children's Magazine* charged off...		303.82
	Balance, net gain on stock account		419.67
			$8,117.83

Dr. NEW-JERUSALEM MAGAZINE.

1889.		
Feb. 28.	To Cost of Printing and Mailing, and Editorial Expenses	$1,440.35
		$1,440.35

Dr. CHILDREN'S NEW-CHURCH MAGAZINE.

1889.		
Feb. 28.	To Cost of Printing and Mailing, and Editorial Expenses	$812.37
		$812.37

Dr. LIBRARY FUND.

1889.		
Feb. 28.	To Cash for Books	$64.53
	Balance	540.49
		$605.02

Dr. SCITUATE SUNDAY-SCHOOL FUND.

1889.		
Feb. 28.	To Cash paid for Services at Scituate	$41.85
	Balance	1,284.33
		$1,326.18

Dr. SEARLE FUND FOR AGED MINISTERS.

1889.		
Feb. 28.	To Balance	$2,959.24
		$2,959.24

NEW-JERUSALEM MAGAZINE. Cr.

1889.		
Feb. 28.	By Cash for Subscriptions and Bound volumes	$1,003.65
	Deficit charged to Profit and Loss	436.70
		$1,440.35

CHILDREN'S NEW-CHURCH MAGAZINE. Cr.

1889.		
Feb. 28.	By Cash for Subscriptions and Bound Volumes	$508.55
	Deficit charged to Profit and Loss	303.82
		$812.37

LIBRARY FUND. Cr.

1888.		
Mch. 1.	By Balance	$576.21
1889.		
Feb. 28.	Interest	28.81
		$605.02
1889.		
Mch. 1.	By Balance	$540.49

SCITUATE SUNDAY-SCHOOL FUND. Cr.

1888.		
Mch. 1.	By Balance	$1,276.18
1889.		
Feb. 28.	Interest	50.00
		$1,326.18
1889.		
Mch. 1.	By Balance	$1,284.33

SEARLE FUND FOR AGED MINISTERS. Cr.

1888.		
Mch. 1.	By Balance	$2,818.32
1889.		
Feb. 28.	Interest	140.92
		$2,959.24
1889.		
Mch. 1.	By Balance	$2,959.24

Dr. MISSIONARY FUND.

1889.		
Feb. 28.	To amount transferred to Income Account	$346.40
	Balance	96.11
		$442.51

Dr. SUNDRY FUNDS.

1889.		
Feb. 28.	To Balance	$106,507.52
		$106,507.52

MISSIONARY FUND. Cr.

1888.			
Mch.	1.	By Balance	$124.31
1889.			
Feb.	28.	Contributions for Fitchburg	20.00
		Balance of Convention Expenses Fund, placed in this Fund by vote of Standing Committtee	97.45
		Contributions from Fitchburg	25.45
		" " Lynn	10.97
		" for Manchester	5.00
		" from Providence Young People's Soc.	20.00
		Sundry Contributions	12.88
		Interest of G. K. England Fund	20.00
		" " J. G. Webster "	62.50
		" " Gardiner "	43.95
			$442.51
1889.			
Mch.	1.	By Balance	$96.11

SUNDRY FUNDS. Cr.

1888.			
Mch.	1.	By Balance	$88,559.64
		Nancy Hills Fund (no change)	5,736.86
		Clark Fund for Poor and Needy Ministers (no change)	10,000.00
		Gardiner Fund (new)	1,711.02
		Frances R. Towne Fund (new)	500.00
			$106,507.52
1889.			
Mch.	1.	By Jenkins Fund	$30,385.88
		Scituate "	5,000.00
		Charles Emerson Fund	200.00
		Sarah Searle "	742.44
		Moses Day "	500.00
		Richard Perkins "	10,000.00
		Thomas "	5,081.32
		Theological School Clark Fund	10,000.00
		Brockton Society " "	15,000.00
		Lyman Clark Fund	10,000.00
		G. K. England "	400.00
		J. G. Webster "	1,250.00
		Nancy Hills "	5,736.86
		Clark Ministers' "	10,000.00
		Gardiner "	1,711.02
		Frances R. Towne Fund	500.00
			$106,507.52

DR. STOCK ACCOUNT.

1889.		
Feb. 28.	To Balance	$7.234.57
		$7,234.57

DR. CASH ACCOUNT CR.

FOR THE YEAR ENDING FEB. 28, 1889.

March 1, 1888.		Feb. 28, 1889.	
To Balance on hand	$815.43	By Children's Magazine	$12.37
Children's Magazine	508.55	N. J. Magazine	1,440.35
N. J. Magazine	1,003.65	Booksales	1,700.15
Booksales	1,927.10	Expense Account	4,518.11
Rent account	4,795.00	Rent Account	1,319.35
Interest account	1,252.93	Library Fund	64.53
Printing Office	3,889.52	Interest Account	359.97
Contributions	2,204.94	Printing Office	3,497.90
Searle Fund, Aged Min.	140.92	Printing Office Equipment	172.34
Income Account (use of rooms)	342.00	Missionary Board	2,439.53
Scituate S. S. Fund	50.00	Brockton Society Clark Fund, Income Account	750.00
Theo. School Clark Fund, Income Account.	562.50	Theo, School Clark Fund, Income Account	562.50
Brockton Society Clark Fund, Income Account	750.00	Missionary Fund	346.40
Missionary Fund	318.20	Notes Receivable	300.00
Ministerial Expenses	361.63	Scituate S. S. Fund	41.85
Income Ministers' Funds	270.83	Income Ministers' Funds	240.00
Gardiner Fund	1,711.02	Mortgage Notes Receivable	1,200.00
Frances R. Towne Fund	500.00	Balance March 1, 1889.	1,667.68
Library Fund	28.81		
	$21,433.03		$21,433.03

STOCK ACCOUNT.

			Cr.
1888.			
Mch. 1.	By Balance		$6,814.90
1889.			
Feb. 28.	Profit and Loss		419.67
			$7,234.57
1889.			
Mch. 1.	By Reference Library		$1,850.00
	Circulating Library		500.00
	Furniture and Fixtures		800.00
	Stock of Books on Sale		3,280.58
	Part of Balance of accounts due		803.99
			$7,234.57

TRIAL BALANCE.

Dr. Feb. 28, 1889.		Cr. Feb. 28, 1889.	
Mass. N. C. Union Building,	$50,000.00	Jenkins Fund	$30,385.88
Mortgage Notes Receivable,	23,600.00	Scituate S. S. Fund	1,284.33
Reference Library	1,850.00	Thomas Fund	5,081.32
Circulating Library	500.00	Scituate Fund	5,000.00
Furniture and Fixtures	800.00	Charles Emerson Fund	200.00
Printing Office Equipment,	2,328.14	Sarah Searle Fund	742.44
Cash	1,667.68	Searle Fund for Aged Min.	2,959.24
Notes Receivable	32,800.00	Nancy Hills Fund	5,736.86
Stereotype Plates	425.00	Moses Day Fund	500.00
Books on Sale	3,280.58	Richard Perkins Fund	10,000.00
Balance of Accounts due	2,341.21	Library Fund	540.49
		Balance of Missionary Fund	96.11
		Clark Fund for Ministers	10,000.00
		Clark Theol. School Fund	10,000.00
		Clark Brockton Soc. Fund	15,000.00
		Lyman Clark Fund	10,000.00
		Income of Ministers' Funds.	970.35
		G. K. England Fund	400.00
		J. G. Webster Fund	1,250.00
		Gardiner Fund	1,711.02
		Frances R. Towne Fund	500.00
		Stock Account	7,234.57
	$119,592.61		$119,592.61

THOMAS B. TICKNOR, *Treasurer.*

Examined and approved.

R. C. KIMBALL, *for Committee on Accounts.*

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Lowell	Sept. 17, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook	May 24, 1857.
Taunton	Aug. 26, 1860.
Salem	Jan. 25, 1863.
Newton	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.

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